THE

FORME OF PRAYERS AND MINISTRATION OF THE SACRAments &c. vsed in the Englisʃh Churche at Geneua, approued and receiued by the Churche of Scotland. Whereunto besydes that was in the former bokes, are alſo added ſondrie other prayers, with the whole Pſalmes of Dauid in Englisʃh meter.

The contents of this boke are conteined in the page following.

I. CORINTH. III.

No man can lay any other fundation, then that which is laid, euen Chriſt Ieſus.

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M. D. LXXI.

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TO KNOVV ALL THE YEARES.

The nombre of the yeares.	Easter daye.	The golden nomber.	The domicall letter.
1571	15. Aprill	14	G
1572	6. Aprill	15	F
1573	29. Marche	16	D
1574	11. Aprill	17	C
1575	3. Aprill	18	B
1576	22. Aprill	19	A
1577	7. Aprill	1	F
1578	30. Marche	2	E
1579	19. Aprill	3	D
1580	3. Aprill	4	C
1581	26. Marche	5	A
1582	15. Aprill	6	G
1583	31. Marche	7	F
1584	22. Marche	8	E
1585	11. Aprill	9	C
1586	3. Aprill	10	B
1587	16. Aprill	11	A
1588	7. Aprill	12	G
1589	30. Marche	13	E
1590	19. Aprill	14	D

The nomber of the yeares ſcenſce the creation of the world to the yeare 1567. according to the rekning of Martin Luther.

Frome the creation of the worlde to the Deluge of water. 1656.
Frome the deluge to moyſes. 197.
Frome moyſes to Chriſt. 1514.

IANNVARI.

The daye hath 9. houres, the night 15.

19	f	A	Calend.	The Circonciſion
8	ii	b	4	of Chriſt.
	iii	c	3	The 1. daye of th
16	iiii	d	Prid.No.	moneith Noe be
5	v	e	Nonæ.	to locke vp and ſa
	vi	f	8	the tappes of the hi
13	vii	g	7	les being in the arc
2	viii	A	6	vpon the waters
	ix	b	5	the deluge. Gene. 8.
10	x	c	4	
	xi	d	3	
18	xii	e	Prid. Id.	*The Sonne in A*
7	xiii	f	Idus.	
	xiiii	g	19	*quarius.*
15	xv	A	18.	
4	xvi	b	17	
	xvii	c	16	
12	xviii	d	15	The emieth of th
1	xix	e	14	winter.
	xx	f	13	Edward duc
9	xxi	g	12	ſowmeſix was be
	xxii	A	11	headed at Londō 15
17	xxiii	b	10	The 24. Caius C
6	xxiiii	c	9	uicula was kild hi
	xxv	d	8	weſt and his day th
14	xxvi	e	7	
3	xxvii	f	6	
	xxviii	g	5	
11	xxix	A	4	
19	xxx	b	3	
8	xxxi	c	Pri. Cal.	

FEBRVARI.

The daye hath 10. houres. the night 14.

	i	d	Calend.	The purification
16	ii	e	4	of the vergine
5	iii	f	3	Marie.
	iiii	g	Prid.No.	The 2. Noe 40
13	v	A	Nonæ.	dayes after he had
2	vi	b	8	seme the tappes of
	vii	c	7	the hilles he ded
10	viii	d	6	sent birdes abrode.
	ix	e	5	Gen. 8.
16	x	f	4	
7	xi	g	3	
	xii	A	Prid. Id.	*The sonne in*
15	xiii	b	Idus.	*Pisces.*
4	xiiii	c	16	
	xv	d	15	
11	xvi	e	14	
1	xvii	f	13	
	xviii	g	12	The 18. Noe did
9	xix	A	11	sent againe the done
	xx	b	10	the whiche came
17	xxi	c	9	backe and lo the
6	xxii	d	8	braft and olive stick.
	xxiii	e	7	
14	xxiiii	f	6	
3	xxv	g	5	
	xxvi	A	4	
11	xxvii	b	3	
	xxviii	c	Prid.Cals	

MARCHE.

The daye at 12. houres, the night at 12.

19	i	d	Calend.
8	ii	e	6
	iii	f	5
16	iiii	g	4
5	v	A	3
	vi	b	Prid.No.
15	vii	c	Nonæ.
2	viii	d	8
	ix	e	7
10	x	f	6
	xi	g	5
18	xii	A	4
7	xiii	b	3
	xiiii	c	Prid. Id.
15	xv	d	Idus.
4	xvi	e	17
	xvii	f	16
12	xviii	g	15
1	xix	A	14
	xx	b	13
9	xxi	c	12
	xxii	d	11
17	xxiii	e	10
6	xxiiii	f	9
	xxv	g	8
14	xxvi	A	7
3	xxviii	b	6
	xxviii	c	5
11	xxix	d	4
	xxx	e	3
19	xxxi	f	Pri. Cal.

The 3. the Temple of Ieruſalem was redified and conſacred with great ſolennite. Edr. 6. and that was done, 515. yeare before the natiuite of our ſauiour.

The ſonne in Aries.

The 13. faſtin of eſter is celebrated for that and was appeinted to put the Iues to death the whiche was not done Eſter 3 Alſo this 13. Iudas Machabee ded ouercome nice nor the which was kild 2. Mach. 15.

APRIL.

The daye hath. 13. houres, the night. xi.

8	i	g	Calend.	In this. 1. daye
16	ii	A	4	Romme, was de-
5	iii	b	3	ſtroyed by Alarick
	iiii	c	Prid. No.	both they eare. 412.
13	v	d	Nonæ.	The 6. daye Io-
2	vi	e	8	ſue and the peo-
	vii	f	7	ple were camped
	viii	g	6	before Iordaine for
10	ix	A	5	the ſpace of thre
18	x	b	4	dayes. Ioſue. 1.
7	xi	c	3	The Sonnes. iii.
	xii	d	Prid. Id.	
15	xiii	e	Idus.	
4	xiiii	f	18	*Taurus.*
	xv	g	17	
12	xvi	A	16	
1	xvii	b	15	
	xviii	c	14	
9	xix	d	13	
	xx	e	12	
17	xxi	f	11	The. 10. the people
6	xxii	g	10	of Iſraell paſſed the
	xxiii	A	9	Iordain with a great
14	xxiiii	b	8	multitude the yeare
3	xxv	c	7	before the natiuite
	xxvi	d	6	of our Lord Ieſus
11	xxvii	e	5	chriſt 1457. Ioſue 3.
	xxviii	f	4	and 4.
19	xxix	g	3	The 14. the ded ce-
8	xxx	A	Cal.	lebrat the paſſage, &
				erit the paſcall lame

MAYE.

The daye hath 16. hour. the night hath. 8

1	i	b	Calend.	The second yeare after the going out of Egypte Moyses & Aaro ded nōber the people in the desert. Nom. 3. and 4.
16	ii	c	6	
5	iii	d	5	
	iiii	e	4	
13	v	f	3	
2	vi	g	Prid. No.	
	vii	A	Nonæ.	The 6. Rōme was taken by Bourbon in the yeare. 1527.
10	viii	b	8	
18	ix	c	7	
7	x	d	6	
	xi	e	5	
	xii	f	4	
15	xiii	g	3	*The sonne in Gemini.*
4	xiiii	A	Prid. Id.	
	xv	b	Idus.	
12	xvi	c	17	
1	xvii	d	16	
	xviii	e	15	
9	xix	f	14	
	xx	g	13	
17	xxi	A	12	
6	xxii	b	11	The 15. God ded rayne Māne. Exo. 16.
	xxiii	c	10	
14	xxiiii	d	9	The 17. Noe came the arke. Gen. 7.
3	xxv	e	8	
	xxvi	f	7	The 27. Noe caue forth out of the arke 6. 8.
11	xxvii	g	6	
	xxviii	A	5	
19	xxix	b	4	The 29. day constā- tinoble was taken by Mahum. 11. 1453.
8	xxx	c	3	
16	xxxi	d	Pri. Cal.	

The day hath 16. hour, the night hath 8.

5	i	e	Calen.	The people of Israel came this daye in the hill of Sinæi the whiche is called the hill of Casius and there dwelled almoste a yeare. Exod. 19.
	ii	f	4	
13	iii	g	3	
2	iiii	A	Prid. No.	
	v	b	Nonæ.	
10	vi	c	8	
18	vii	d	7	
7	viii	e	6	
	ix	f	5	
	x	g	4	*The sonne in Cancer.*
15	xi	A	3	
4	xii	b	Prid. Id.	THE SONNER.
	xiii	c	Idus.	
12	xiiii	d	18	*The longh dayes.*
1	xv	e	17	
	xvi	f	16	
9	xvii	g	15	
	xviii	A	14	
17	xix	b	13	
6	xx	c	12	
	xxi	d	11	The 23. the king assureus ded sente a proclamation by his prouinces in the fauour of the Ieus against Aman and his conspiration. Ester. 8.
14	xxii	e	10	
3	xxiii	f	9	
	xxiiii	g	8	
11	xxv	A	7	
	xxvi	b	6	
19	xxvii	c	5	
	xxviii	d	4	
8	xxix	e	3	The 24. the natiuite of S. Iehan Ba.
16	xxx	f	Prid. Cal.	

The daye hath 15. houres, the night 9.

5	i	g	Calend.	The 6. of this mounich edoward king of england dayde 1553.
	ii	A	6	
15	iii	b	5	
2	iiii	c	4	
	v	d	3	Iehā hus was burned by the consceyll of Constance the 8. daye of this moneich 1415. for the treuch.
10	vi	e	Prid.No.	
18	vii	f	Nonæ.	
7	viii	g	8	
	ix	A	7	
	x	b	6	
15	xi	c	5	
4	xii	d	4	*The sonne in Leo.*
	xiii	e	3	
1 2	xiiii	f	Prid.Id.	
1	xv	g	Idus.	
9	xvi	A	17	
	xvii	b	16	
	xviii	c	15	
17	xix	d	14	
6	xx	e	13	
	xxi	f	12	
14	xxii	g	11	
3	xxiii	A	10	In the yeare 1551. there was in england for 15. dayes a sueting of the plagee: in that yeare the Galloys ded ouercom the Rommains.
	xxiiii	b	9	
11	xxv	c	8	
19	xxvi	d	7	
8	xxvii	e	6	
	xxviii	f	5	
16	xxix	g	4	
	xxx	A	3	
5	xxxi	b	Pri. Cal.	The 20. daye came.

AVGST.

The daye hath 14. houres, the night. 10.

13	i	c	Calend.	Aaron dyed in the hill of golde and had 123. yeares the yeare 40. of the comming out of Egypte.
2	ii	d	4	
	iii	e	3	
10	iiii	f	Prid. No.	
18	v	g	Nonæ.	
7	vi	A	8	
	vii	b	7	
	viii	c	6	
25	ix	d	5	*The sonne in Virgo.*
4	x	e	4	
	xi	f	3	
12	xii	g	Prid. Id.	
1	xiii	A	Idus.	
	xiiii	b	19	
9	xv	c	18	
	xvi	d	17	The 7 Nabusardan caused the cyte to be burnet and the temple also. 2. King 32.
17	xvii	e	16	
6	xviii	f	15	
	xix	g	14	The 10. foldgers of tire ded seet the temple a fayer and neuer sensce made vp as Ioseph doeth wrath in hys 6. book of the battaill of the Iues. 26.
14	xx	A	13	
3	xxi	b	12	
	xxii	c	11	
11	xxiii	d	10	
19	xxiiii	e	9	
8	xxv	f	8	
	xxvi	g	7	
16	xxvii	A	6	
5	xxviii	b	5	
	xxix	c	4	
	xxx	d	3	
13	xxxi	e	Pri. Cal.	

SEPTEMBER.

The daye hathe 12. houres, th e night 12.

2	i	f	Calend.	The 9. daye of this moneith Ieruſalem was fillet with bloud and fayer and all togeither deſtroyed the yeare after the natiuite of our Lorde Ieſus Chriſte 73. as he himſelf had tolde to the Ieſus 40. yeares before in the 7. booke.
	ii	g	4	
10	iii	A	3	
18	iiii	b	Prid.No.	
7	v	c	Nonæ.	
	vi	d	8	
15	vii	e	7	
4	viii	f	6	
	ix	g		
23	x	A	4	
1	xi	b	3	
9	xii	c	Idus.	
	xiii	d	Prid. Id.	
	xiiii	e	18	*The ſonne in Libra.*
17	xv	f	17	
6	xvi	g	16	
	xvii	A	15	
14	xviii	b	14	
3	ix	c	12	
	xx	d	12	
11	xxi	e	11	
19	xxii	f	10	Nehemie made vp the walles of Ieruſalem the yeares before the natiuite of Ieſus Chriſt. 444.
8	xxiii	g	9	
	xxiiii	A	8	
	xxv	b	7	
16	xxvi	c	6	
5	xxvii	d	5	
13	xxviii	e	4	
2	xxix	f	3	
	xxx	g	Prid. Ca.	

OCTOBER.

The day hathe. 10. houres, the night 14.

	i	A	Calen.	
10	ii	b	6	The feſt of the trõpettes the Iues ded faſt for godolias.
	iii	c	5	
18	iiii	d	4	
7	v	e	3	
	vi	f	Prid. No.	
15	vii	g	Nonæ.	*The ſonne in Scorpius.*
4	viii	A	8	
	ix	b	7	
12	x	c	6	
1	xi	d	5	
	xii	e	4	
9	xiii	f	3	
	xiiii	g	Prid. Id.	
17	xv	A	Idus.	The 15. began the feaſt of the Tabernacles Leuit. 22.
	xvi	b	17	
6	xvii	c	16	
14	xviii	d	15	The 18. whiche. was the. 160. frome the beginning of the deluge the arcke deareſt vpon the hilles of Ararat in Armenie. Gen. 8.
3	xix	e	14	
	xx	f	13	
11	xxi	g	12	
19	xxii	A	11	
	xxiii	b	10	
8	xxiiii	c	9	The 22. was the faeſt of holly Conuocation.
	xxv	d	8	
16	xxvi	e	7	
5	xxvii	f	6	
	xxviii	g	5	
12	xxix	A	4	
2	xxx	b	3	
	xxxi	c	Prid. Ca.	

NOVEMBER.

The dayes at 9. houres, the night at 15.

10	i	d	Calend.	The 3. the Emperour Cõstancius sonne to Constantin the great doid this dave the yeare 364 after the natiuite of Iesus Christ.
	ii	e	4	
18	iii	f	3	
7	iiii	g	Prid No.	
	v	A	Nonæ.	
15	vi	b	8	
4	vii	c	7	
	viii	d	6	
12	ix	e	5	*The Sonne in Sagittarius.*
1	x	f	4	
9	xi	g	3	
	xii	A	Prid. Id.	
	xiii	b	Idus.	
17	xiiii	c	18	
6	xv	d	17	
	xvi	e	16	
14	xvii	f	15	The 15. was the feast made be Iorobã after that he had tourned the people out of the obeissance of Roboam there king the which he ordeined in damne and Bethell after he had dressed the calues of gold that the people shoulde not go in Ierusalem to worship.
3	xviii	g	14	
	xix	A	13	
11	xx	b	12	
19	xxi	c	11	
8	xxii	d	10	
	xxiii	e	9	
	xxiiii	f	8	
16	xxv	g	7	
5	xxvi	A	6	
	xxvii	b	5	
13	xxviii	c	4	
2	xxix	d	3	
10	xxx	e	Pri. Cal.	

DECEMBER.

The daye 15. 8. houres, the night 16.

18	i	f	Calend.	
7	ii	g	4	
	iii	A	3	
15	iiii	b	Prid. No.	
4	v	c	Nonæ.	The shorthis dayes.
	vi	d	8	
12	vii	e	7	
1	viii	f	6	*Sonne in Capri-corne.*
	ix	g	5	
9	x	A	4	
	xi	b	3	WINTER.
17	xii	c	Prid. Id.	
	xiii	d	Idus.	
6	xiiii	e	19	
14	xv	f	18	
3	xvi	g	17	
	xvii	A	16	
11	xviii	b	15	
	xix	c	14	
19	xx	d	13	
	xxi	e	12	The 15 yeare before
8	xxii	f	11	the natiuite of Iesus
	xxiii	g	10	christ 165. Antiochus
16	xxiiii	A	9	Epiluster a himadge
5	xxv	b	8	vpon the auster of
	xxvi	c	7	the Lord.
13	xxvii	d	6	
	xxviii	e	5	
	xxix	f	4	
2	xxx	g	3	
10	xxxi	A		

¶A TABLE FOR THE shyning of the Mone.

Day of her age.	Tyme she shyneth. H.	M.	Day of her age
1.	0.	48.	30.
2.	1.	36.	29.
3.	2.	24.	28.
4.	3.	12.	27.
5.	4.	0.	26.
6.	4.	48.	25.
7.	5.	36.	24.
8.	6.	24.	23.
9.	7.	12.	22.
10.	8.	0.	21.
11.	8.	48.	20.
12.	9.	36.	19.
13.	10.	24.	18.
14.	11.	12.	17.
15.	12.	0.	16.
to the full.			from the ful.

William Stewart to the Reader.

BEloued reader, I ha thought good, aswe for the decoration of th moste singular boke, for thy profite to addeso things vnto the Calende First I haue added the e act houre and minute th the Sone riseth & settet almoste euerie fyfte da throughout the who yere, calculate to the la tude of Edinburgh, wher of the cõmoditie is parte declared in one of the c nos folowing, but I w here teach thee by one e ample, howe thou sha knowe how long any day or night of the yere i First marke if at the end of the day appointed, t setting of the Sone be noted, if not, take the ner marked (the difference can not be great) and doub the same, so haste thou the length of thy day, why substracted frõ 24. remaineth the length of thy nigh The same may be done with the nõber of the Son rysing, but not so easilie, for the operation is doubl first thou muste substract thy Sone rysing from 1 so hast thou thy Sone setting or the halfe of thy da whyche thou muste double as before, &c. Now wi I illustrat the rule of the Sone setting with one e ample. The Sone entreth the 12. of Iune, in the fi minute of Cancer, at the end of this day I finde th sone setteth at 8. houres 39. minu. whiche double

I finde

I finde to be 17. houres 18. min. the iuſt length of our longeſt day: now I ſubſtract this from 24. and there reſteth 6. houres 42. mi. which is our ſhorteſt night in ſomer, and our ſhorteſt day in winter, lyke as thou mayſt knowe doubling the Sone ſetting when he entreth in Capricorne.

Beſydes this I haue alſo added the preciſe day houre and min. of all the changes of the Mone, that we ſhal haue for the ſpace of 12. yeares to come exactlie calculate to the Meridian of the towne foreſaid, the practiſe whereof is this. Seke the golden nomber of the yeare propoſed vnder the tytle of the golden nomber, and thou ſhalt finde againſt it the verie day houre and m. of the change with the letter B. if it be before noon or with A. if it be after noon. For to make the canons more facile, I wil explaine the ſame with one example. If thou deſire to knowe what day of Nouember we ſhal haue the change of the Mone. no. 1574. worke thus. Firſt ſeke the golden nomber of the yeare propoſed, and thou ſhalt finde it 17. then ſeke 17. vnder the tytle of the golden nomber in the moneth appointed, and thou ſhalt finde it againſt the 13. day, where againſt vnder the tytle of change of the Mone is 2. houres 40. min. with this letter A. which ſignifieth after noon, ſo haue we change 1574. the 13. of Nouember at two houres & 40. min. after noon (and then ſhal the Sone be eclipſed!) do ſo with all others, and thou ſhal not faile to know the exact tyme of the coniunction of Sone and Mone, calculate to our longitude.

¶ A rule to finde out moueable Feastes.

Loke out the Kay of your yeare in the table, then go to the place of the Kalender, to wit, at the 28. of Ianuarie, where ye shall finde a capitall L. there begine for the finding of Lent, and at the 11. of Marche a capital E where begine for Easter day, and at the 29. of April this letter VV. where begine for VVhitsonday, tell from thence forwardes so many dayes as the Kaye of that yere is, and where the nomber endeth, the Sonday following is that Feast, But if it be lepe yere, it is the second Sonday and not the first.

¶ A RVLE TO KNOVV VVHEN THE MONE ryſeth, and how long ſhe ſhyneth.

THe day of her age being knowen, loke in the Table of her ſhyning the houres and minu. of that night, and adde to the ſame the going downe of the Sone, which ye ſhal finde noted in the Calender (if it be not noted that day you ſeke, take the next to that day, whiche is all one) whyche nombers added declare till what houre ſhe ſhyneth. As for example. The 6. day of Ianuary the Mone is 4. dayes olde, the Sone goeth downe that night at 3. houres 41 min the Mone ſhyneth as appeareth in the table 3. 12 min. which added, maketh 6. ho. 53. minu. which is the tyme ſhe goeth downe at. This ſerueth till the ful Mone becauſe ſhe ſhyneth, immediatlie the Sone being ſet. But after the ful, loke the tyme of the Sones ryſing (in the Kalender alſo appearing) and recon ſo many houres backe from the ryſing of the Sone, as ſhe ſhyneth that night, and that ſhall ſhew you the tyme ſhe ryſeth at.

¶ VVILLIAM STE
VVART TO THE CHVRCH of Scotland. Sonnet.

THou litle Church, to whom Christ hath reſt orde
The cleare loſt light of his euangel pure:
Thy God doth with all diligence procure,
That with his worde, thou maiſt be ſtill decorde.

Thogh thou haue lōg his wholeſome truetla abhorde
Yet his great mercies did thy bludnes cure
Submitting thee, vnto the careful cure,
Of ſuche paſtours, as truely teache his worde.

Out of whoſe hands (with great thanks) now receiue,
All Dauids Pſalmes, ſet foorth in pleaſant verſe:
A greater gift of them thou couldſt not craue,
Whoſe endles frute, my pen can not rehearſe:
For here thou haſt, for euerie accident,
That may occurre a doctrine pertinent.

THE

ORDOVRE QF EXCOMMVNICATIOVN

AND OF PVBLICT REPENtance vſed in the Churche of Scotland, and commanded to be prented by the generall Aſſemblie of the ſame, in the Moneth of Junii. 1571.

¶IMPRINTED,

M. D. LXXI.

See Ames Typog. Antiq. 582

Albeit that in the booke of diſcipline the cauſes alſ veill of publict repentance as of excommunicatioun. ar ſufficientlie expreſſed: YIT becauſe the. forme and ordour ar not ſo ſet furth that euerie Church and Miniſter may haue aſſurance that they agre with vtheris in proceiding it is thoght expediēt to draw that ordour whiche vniuerſallie within this Realme ſhal be obſerued.

¶AND FIRST VVE

nian vnderſtand what crymes be worthy of excommunicatioun, and what of publick repentence.

IN the firſt, it is to be noted that all crymes that be the Law of God deſerue death, deſerue alſo excommunicatioun frome the ſocietie of Chriſtis Church, whither the offendar be papiſt or proteſtant: for it is no reaſſone that vnder pretenſe of diuerſitie of religioun, open Impietie ſhuld be ſuffered in the viſible body of Chriſte Ieſus. And thairfor wilfull murtherars, Adulteraris (lauchfullie conuict) Sorſerars. Which, coniurars, Charmars, and geuars of drynks to deſtroy children, and oppin blaſphemars (as if ony renunce God, deny the trueth, & authoritie of his holie word, rayll aganis his bleſſed Sacramentis) ſuche we ſay aucht to be excommunicat from the ſocietie of Chriſts Churche. That there Impietie may be haldin in greatter horrour, and that thay may be the moir deiplie wounded perceauing thame ſelfis abhorred of the godlie. Aganis ſuch oppin malefactoris the proceſſe may be ſummar, for the cryme being knawin aduertiſment aucht to be geuin to the Superintendēt of the dioſey, ether be the Miniſter, or be ſuch as can beſt geue informatioun of that fact. Except in reformed Townis and vther places where the Miniſterie is planted with Miniſter and Elderis according to the act of the generall aſſemblie made the 26. of December 1568. And if there be no Superintendent where the cryme is committed then aucht the informatioun to pas from ſuche as ar offended to the nixt Superintendent who with expeditioun aucht to dire& his letters of ſummunds to the pariſhe Church where the offendar hath his reſidēce if the Miniſterie be there plāted, & if it be not, or if the offendar haue no certane dwelling place, thē aucht the ſummūds be

direct to the cheif toun and best reformed Church
that diocey, where the cryme was committed, appoin
ting to the offendar certane day, tyme, & place, whe
and when he shall compeir befoir the Superinte
dent and his assissors to heir that cryme tryed as tu
ching the trueth of it, and to answer for him self, wh
the sentēce of excommunicatioun should not be pro
nunced publictlie aganis him. If the offendar laufu
lie warnit compeir not inquisitioun being takin
the cryme, charge may be geuin be the Super inte
dent to the Ministers so many as shalbe thoucht ne
cessarie for publicatioun of that sentence to pronun
ce the same the nixt sonday, the forme whereof shal
efter be declared. Bot and if the offendar compeir an
alledge for him self, ony reassonable defence, to w
that he wil not be fugitiue frome the lawe, bot w
abyd the censure thereof for that offence, then ma
the sentence of excommunication be suspendit t
that the Magistrat be required to try that cause whe
rein if the Magistrats be negligent, Then aucht th
Church frome secreit requisitioun proceid till publ
que admonitioun, that the Magistratis may be vigi
lant in that caus of blode, which cryith vengeanc
vpone the hole land where it is sched without pu
nishment. If no remedie be them can be found then
iustlie may the Churche pronounce the offendar ex
communicat, as one suspect, besidis his cryme, to haue
corrupted the Iudges reuengeris of the blood: and so
aucht the Church to proceid to excommunicatioun,
whither the offendar be fugitiue frome the lawe, or
if he procure pardoun, or illude the seueritie of Iusti
ce be meanes whatsoeuer, besydis the tryeil of his in
nocencie.

If the offendar abyde ane assise and by the same
be absolued, then may not the Church pronounce ex
communicatioun, bot iustlie may exhort the man be
whose hand the blood was shed to entir in conside
ratioun with him self how precious is the life of ma

before

before God, & how ſeueirlie God commãdeth blood (howſoeuir it be ſched, except it beby the ſwordof the Magiſtrat) to be puniſhed. And ſo may inioyne vnto him ſuche ſatiſfactionis to be maid publicklie to the church as may beare teſtificatioun of his obedience and vnfeaned repentance. If the offendar be conuict and executioun followe according to the cryme, then vpone the humble ſuyte of him that is to ſuffer may the eldars and miniſter of the Church not onlie geue vnto him conſolatioun, bot alſo pronounce the ſentence of abſolutioun, and his ſin to be remitted according to his repentance and faithe. And thus moche for excommunica ioun of publique offendaris.

And yit forther we man conſidir that if the offendar be fugitiue frome the law, ſo that puniſhment can not be executed aganis him, in that caiſe the Church aucht to delay no tyme, bot vpone the notorietie of his cryme, and that he is fled from the preſence of the Iudge, it aucht to pronounce him excommunicated publicklie, & ſo contineuallie to reput him, vnto ſuch tyme that the Magiſtrat be ſatiſfied. And ſo whither the offendar be conuict in iudgement, or be fugitiue frome the lawe, The Church aucht to procead to the ſentence of excommunicatioun. The forme wherof followeth.

THE FORME.

¶ The Miniſter in publict audience of the pepill ſall ſay.

IT is cleirlie knowin vnto vs that. N. ſumtymes baptiſed in the name of the father and of the ſone and of the holy Ghoſt, and ſo reputed & compted for one Chriſtiane, hath fearfullie fallin frome the ſocietie of Chriſts body by committing of cruell and wilfull murther (or by committing filthy adulterie. &c.) which cryme be the law of God deſerueth death. And becauſe the ciuile ſworde is in the hande of

Gods magistrat who notwithstanding oft winkis
such crymes: We hauing place in the ministerie wi
greaf and dolour of our harts are compelled to dra
the sword granted be God to his Church. That is
excommunicate frome the societie of Christ Iesu
frome his bodie the Church, from participatioun
Sacramentes and Prayeris with the same.
The said N. AND THEREFOR I
THE NAME AND AVTHOR
TIE OF THE ETERNAL GO
AND OF HIS SONE IESVS CHRIS
We pronounce the said. N. excommunicat and
cursed in that his wicked facte, And charges all th
fauore the Lord Iesus so to repute and holde hi
(or hir) vnte suche tyme as that ether the magist
haue punished the offendar as Goddes law comma
dis, Or that the same offendar be reconciled to t
Church agane by publique repentance: and in t
meantyme we earnestlie desire all faithfull to call
God to moue the hearts of the vpper powers so
punish suche horrible crymes that malefactors m
feare to offend e vin for feare of punishment, & al
so to tuiche the heart of the offendar that he ma
deiplie consider how fearfull it is to fall in the ha
des of the eternall God. That by vnfeaned repenta
ce he may apprehend mercie in Iesus Christ and
awoyde eternall condemnatioun.

THe sentence of excommunicatioun ones pr
nounced the Church may not suddanlie adm
the murtherar or convict adulterar to repen
tance and societie of the faithfull, albeit th
pardone be purchassed of the magistrat: bot first and
inquisition be taken if the murtherar haue satisfi
the partie offended, that is the kin and freindis of th
man slane Which if he haue not done, nether is v
derstand willing so to do, the Church in no way
may hear him Bot and if he be willing to satisfie a
the freinds exceid measure and the possibilitie of hi

hat hathe committed the cryme. Then aucht the Chutch to put moderatioun to the vnreasonable, in caise the ciuile magistrat hathe not so done befoir: and so proceid with him that offereth repentance, that the wilfulnes of the indiscreit be not hinderance to the reconciliatioun of him that eirnestlie craueth the benefite and societie of the Church.

And yit may not the Church receaue ony excõmunicat at his first requeist: bot in such greuous crymes as befoir ar expressed (of vtheris shall be efter spokin) fourtie dayis at the least efter his first offer may be appointed to try whither the signes of repẽance appeir in the offendar or not. And yit in the meantyme the Churche may conforte him be holsome admonitiouns assuring him of Gods mercy if he be werilie penitent: he may also be admitted to the hearing of the worde: Bot in nowyse to particiatioun of praveris nether befoir nor efter sermon. The first fourtie dayis expired vpone his new suit the Superintendent or sessioun may Inioin suche panes as may try whether he be penitent or not, the least is, the murtherar man stand thre seuerall Sondayis in ane publict place befoir the Churche dure bair futed and bair headed cled in base and abiect apparaill, haueing the same wappen whych he vsed in the murther or the lyke bloody in his hand, and in cõceaued wordes shal say to such as shal enter into the Church.

THE CONFESSION OF the Penitent.

SO far hath Sathan gottin victorie ouir me that cruellie I haue shed innocent blood; for the which I haue deserued death corporal & eternal. And so I grãt my selfe vnworthie of the cõmoun light or yit of the company of men. And yit becausein God there is mercy that passith all measure, and because the Magistrat hath not takin frome me this

wrechit lyfe, I moste earneſtlie deſire to be reco ith
led agane with the Church of Chriſt Ieſus, from e b
ſocietie whereof my iniquitie hath cauſed me t rs
excommunicated. And therefore in the bowelli io
Chriſt Ieſus I craue of yow to pray with me em
God, that my greuous cryme may be of him re
ted, and alſo that ye wilbe ſuppliantes with me to rin
Church, that I abyd not thus excommunicat vnto ur
end. en

At the laſt of the thre ſonday is certane of e ſ
Eldaris ſhall receaue him into the Church and r o
ſent him before the preaching place and ſhal decla tio
vnto the Miniſter that all that was inioyned to mp
offendar was obedientlie fulfilled by him. Then e t
the miniſter recite vnto him alſweill the greuou on
of his ſin, as the mercyes of God if he be penitent
And thereafter ſhall require of the Churche if
they deſire any farther ſatisfactioun, and if no an
be geuin, then ſhall the miniſter pronounce his ſin
be remitted according to his repentance, and ſh
exhort the Church to embrace him as one broth
efter that prayer and thankes geuing be geuin v
God, as efter ſhall be deſcryued.

And thus far to be obſerued for the ordour in
ceauing of thame that hath committed capitall
mes, be it murther, adulterie, inceſt wichcraft or vt
is befoir expreſſed.

Reſteth yit one vther kynd of offendaris th
deſerue excōmunicatioun, Albeit, not ſo ſummarlie
to wit, ſuch as haue bene partakars with vs in do
ne and Sacraments. And haue returned backe ag
to the papiſtrie, or haue geuin there preſence to o
parte of there abhominatioun, or yit that of o
long contineuance with drawe thame ſelfis fro
the ſocietie of Chriſtis body and frome the par
patioun of the Sacramentis when thay are publi
miniſtrat. Suche no doubt declair thame ſelfis wor
of excommunication. Bot firſt they man be ca
ther before the Superintendent with him ioy

ith him, or ellis befoir the E'daris and ſeſsioun of e beſt and nixt reformed Church, where the offen- rs hath theyr reſidence, who man accuſe there de- tioun exhorte them to repentance, and declaire em the danger wherein they ſtand.

Whom if the offendar herith, the ſeſsioun or Su- rintendent may appoint him ane day to ſatiſfie the urch publictlie, whome by his defectioun he had ended. Bot if he contine we ſtubburne, then may e ſeſsioun or Superintendent command the Mini- r or Miniſters to declair the nixt ſounday the de- tioun of ſuche ane perſone and his obſtinat con- mpt, and this aduertiſment geuin two ſounday is, e thrid may the ſentence of excommunicatioun be onounced.

Offences that deſerue publict Repen- tance, And ordor to proceid thereintill.

Veh offences as fal not vnder the ciuile ſworde and yit are ſcladerous & offenſiue in the Church deſerue publict repentance, and of theſe ſum are more haynous the ivtheris, fornication, drunke- vſed, ſwering curſſed ſpeaking, chyding, feghting, uling and commoun contempt of the ordour of Churche, brekin of the Sabboth, and ſuch like, ght to be in no perſone ſuffered. Bot the ſclander ing knawin, the offendar ſhould be called befoir Miniſterie, his cryme prouin, accuſed, rebuked, and commanded publictlie to ſatiſfie the Churche: ayche if the offendar refuls they may proceid to communicatioun as efter ſhall be declared.

he offendar compeir not, ſummunds aucht to pas the thrid tyme. And then in caiſe he compeir t, the Church may deceme the ſentence to be pro- nced.

Vtherit be les haynous and yit deserue ad[illegible]ce
tion. As wanton and vain werdes, vncomlie ges[illegible]re
negligence in hearing the preacheingis, or abs[illegible]d
from thee Lordis table whē it is publictlie mint[illegible]n
suspitioun of auarice or of pryde superfluitie or [illegible]rn
tousnes in cheir or rayment, these we say and [illegible]i
vtheris that of he world ar not regarded deserue [illegible]h
monitioun amonges the membres of Christis bo[illegible]a
First, secreatlie by on or two, of those that first [illegible]n
the offence. Which if the persone suspected hear[illegible]f
gene declaratioun of amendment, then there ne[illegible]h
no farther processe. Bot if he contempne and d[illegible]
the admonitioun, then shuld the formar admon[illegible]
take to them sa[illegible]is two or thre faithfull and hone[illegible]l
witnes, in whose presence the suspected offedar [illegible]
be admonished, and the causis of there suspitioun [illegible]l
clared. To whome if then he gene significatioun[illegible]t
repentance and promesse of amendment they [illegible]
cutt of all forther accusation Bot, and if he obstina[illegible]m
contempne both the said admonitiouns, then au[illegible]o
the first and secund brethren signifie the mater to [illegible]e
minister and eldaris in there sessioun, who auch[illegible]
call the offendar, and befoir the complenars [illegible]
him alsweill of the cryme as of the contempt of [illegible]t
admonitioun: if then he acknawledge his offence [illegible]
be willing to satisfie the brethren befoir offend[illegible]n
and the sessioun then present there nedith no far[illegible]
publicatioun of that offence. Bot if he declair [illegible]
self inobedient to the sessioun.

Then without delay the nixt Sonday aucht[illegible]
cryme, and the ordour of admonitiounis passed [illegible]
foir be publictlie declared to the Church. And [illegible]
persone (without specificatioun of his name) be [illegible]
monished to satisfie in publict that whych he refu[illegible]
to do in secreit, and that for the first. If he offe[illegible]
him self to the Church befoir the nixt Sonday.
The discretioun of the Ministerie may take suche [illegible]
dour as may satisfie alsweill the priuate persouis[illegible]
first war offended as the Church declaring the rep[illegible]

adv[illegible]ce, and ſubmiſsion of that brother, that befoir ap-
ge[illegible]red ſubburne, and incorrigible. Bot and if he
bſt[illegible]d the ſecound admonitioun publict, when that
int[illegible] name ſhalbe expreſſed, and his offenſes and ſtub-
or[illegible]nes declared, then can no ſatisfactioun be reſaued,
nd [illegible] in publict: yea it may not be receaued befoir that
erue[illegible]haue humblie required the ſame of the Miniſte-
bo[illegible] and ſeſſioun of the Churche in there appointed
irſt [illegible]emblie,

ear[illegible] If he continew ſtubburne, then the thrid Sonday
ne[illegible]ght he be charged publictlie to ſatisfie the Church
d di[illegible] his offence and contempt, vnder the pane of ex-
mon[illegible]mmunicatioun. The ordour whereof ſhal efter be
h[illegible]declared.

dar[illegible] AND thus ane ſmal offence or ſclander may
oun[illegible]lie deſerue excom[illegible]unicatioun, be reſſone of the
ioun[illegible]tempt and diſobedience of the offendar. If the
ey[illegible]endar ſchaw him ſelf, penitent betuene the firſte
ſtin[illegible]admonitioun and the ſecund, and ſati fie the Miniſte-
n au[illegible]e of the Churche, and the brethren that befoir war
er to[illegible]ended in there aſſemblie, then it may ſuffice that
uch[illegible]e Miniſter at commandemēt of the ſeſsioun declair
s [illegible]nixt Sonday (without compeiring or expreſsing
t of [illegible]the perſone) his repentance and ſubmiſsioun, in
enc[illegible]eſe or vther wordis.

ffend[illegible] IT Was ſignified vnto yow befoir (deirlie be-
o far[illegible]it) that one certane brother (or brethren) was no-
air[illegible]d or at the laeſt ſuſpected of ſome offence whereof
[illegible]being admoni[illegible]hed be one and two appered lygh-
ucht[illegible]to regard the ſame. And therefoir was he and his
aſſed[illegible]ence notified vnto the Miniſterie in thare aſſem-
And [illegible]e, who according to thare dewtie and charge ac-
) be[illegible]ſed him of the ſame. And not finding in him ſuch
refu[illegible]edience as the profeſsioun of ane chriſtiane requi-
offe[illegible]h, fearing that ſuch offences and ſtubburnes ſhould
y. [illegible]gender contempt and infect vtheris.

uche[illegible] They war cōpelled to notifie vnto yow the cryme,
uiſt[illegible]d the proceidingis of the ſeſsioun, invading to ha-
e rep[illegible]ſocht the vttermoſt reamedie in caiſe the offendar
[illegible]

had continewed obstinat: bot seing that it hath
sed God to mollifie the hart of our brother w
name we neid not to expresse so that he hath no
lie acknowledged his offence, bot also hath full
tisfied the bretheren that first war offended an
the Ministerie. And hath promised to absteane f
all apperance of such euill as whereof he was su
ched and admonished: we haue no iust cause to
ceid to ony far ther extremitie, bot rather to glo
God for the submissioun of our brother, and vn
nedlie pray vnto him that in the lyke caise we
euerie one of vs may geue the lyke obedience.

¶THE FORME AN
ORDOVRE OF PV-
blict repentance.

IT is first to be obserued, that none may be adm
ted to publict repentance except that first thay
admitted thairto be the Sessioun and Assemb
of the Ministeris and Elderis, in the which th
ought sharplie to be examinat, what feare and
rour they haue of Gods Iudgementes, what hairt
of sinne and doloure for the same: and what se
and feilling they haue of Gods mercyes, in the wh
if they be ignorant they ought diligentlie to be
structed, for it is bot an mocking to present suche
publict repentance, as nether vnderstand what sin
is, what repentance is, what is grace, nor be whom
Gods fauour and mercie purchesed. After then t
the offender shall be in the Assemblie instructed
that he haue sum taist of Gods Iudgementes, h
cheifly of Gods mercyes in Christ Iesus, he may
presented before the publict Churche vpon an Su
day after the Sermon, and before the prayeris a
Psalme, and then the Minister shall say.

Be-ou

Beloued and derrest brethren we be reasone of our charge and Ministerie presēt befoir yow this brother, that by infirmitie of flesh & craft of Sathan hes feirfullie fallen from the obedience of his God by committing N. of an cryme &c. (let the sinne be expressed) by the which he hes not onlie offended gainst the maiestie of God, bot also by the same hes geuin great sclander and offence till his holy Congregatioun: and therefore doeth till his owen confusioun, (bot to the glorie of God and our great comfort) presēt him self heir before yow, to witnesse and declare his vnfeaned repentance: The thrist and the care that he hes to be recounselled with God throw Iesus Christ, and with yow his brethren whome he hathe offended: And therefore it is requisite that ye and he vnderstand what assurance we haue to requyre suche publict satisfaction of him: what profeit we ought to learne in the same: and what profeit & vtilitie redoundes to boeth of this his humiliatioun.

That publict repentance is the institution of God, and not mannes inuentioun may be planelie gaddered of the wordes of our maister commanding that if ony haue offended his brother in what sorte soeuer it be, that he shall go to him, and be recounselled vnto his brother: if the offence committed against one brother requyris reconsiliatioun: the offence committed against many brethren requyre the same. And if an man be charge it be Christ Iesus to go to an man whome he hath offended, and thair by confessing of his offence requyre reconsiliation: muche moir is he bound to seik an whole multitude whome he hes offended and before thame with all humilitie requyre the same. For that wo which our maister Christ Iesus pronunceth against euerie man that hes offended the least one within his Churche, remaneth vpon euerie publict offender vnto suche tyme as he declare him self willing to remoue the same: which he can neuer do vnto suche tyme as he let the multitude whome he hes offended vnderstand his vnfea-

ned repentance. Bot becauſe that all men of vp
Iudgement agre in this, that publict offences req
publict repentance, we pas to the ſecund head, w
is, what is it that we haue to conſider in the fall
ſinne of this our brother: if we conſider his fall
ſinne in him only, without hauing conſideratio
our ſelfes and of our owen corruption, we fall p
feit nothing, for ſo ſhall we bot deſpyſe our bro
and flatter our ſelfes. Bot if we ſhall earneſtlie
ſider what nature we beare, what corruption
keth in it, how prone and redd y euerie one of vs
ſuche and greater impietie, then ſhall we in the fi
of this our brother accuſe and dampne our owen
nes, in his fall ſhall we conſider and lament our
ful nature, alſo ſhall we ioyne our repentance, tea
and prayeres with him and his: knowing that
fleſhe can be iuſtefyed before Gods preſence, if
gement proceid without mercy. The proffeit wh
this our brother and we, haue of this his humi
tion is, that we and he may be aſſured that m
reddie is our god to receaue vs to mercy throw
Ieſus Chriſt, his only ſone then we ar to craue it.
not ſin be it neuer ſo greuous, that ſhall deba
from his fauour if we ſeik to his mercy: for a
haue ſinned, and ar by thame ſelfis deſtitute of G
grace. So is he reddy to ſhaw mercy vnto all,
vnfenedlie cal for the ſame: Yea, he doeth not o
reſaue ſuche as come, bot he by the mouth of his
ſonne calleth vpone ſuch as be burdened and la
ned with ſin, and ſolempnedlie promeſeth tha
will refreſhe thame.

We haue beſids ane vther commoditie. To wit,
if we ſhall heirefter fall in the lyke or greater (fo
ſtand not by our a win power, bot by grace on
that we be not eſchamed in this ſame ſort to hum
our ſelf and confeſſe our offence. Now therefore b
ther as we all praiſe God in this your humiliatio
beſeiking him that it be without hypocriſie. So it
cumeth yow earneſtlie to conſider of what m

nd with what hart ye preſent your ſelf heir before
is Aſſemblie. It is not your ſinne that ſhal ſeperate
ow from your God, nor from his mercy in Ieſus
hriſt, if yow repent the ſame: bot hypocryſie and in-
enitencie which God remoue frome yow and vs is
o wiſe tollerable before his preſence.

The offender ought proteſt before God that he is
ry for his ſinne, and vnfeanedly deſyreth God to be
ercyfull vnto him, and that for the obedience of his
eare Sone our Lord Ieſus Chriſt.

¶THE MINISTER.

WE can only ſe that which is without, and according to your confeſsioun Iudge, leauing the ſecreites of the hart to God, who onlie can try and ſearch the ſame. Bot beeauſe vnfeaned repentance for ſinne, and ſimple confeſsion of the ſame, are the mere giftis of God, we will ioyne our prayeris with youris, that the one and ye vther may be granted to yow and vs.

¶THE PRAYER.

ETernall and euerleuing God Father of our Lord Ieſus Chriſt, thow that by the mouth of thy holy Propheites & Apoſtilles, hes planelie pronunced that thow deſyreſt not the death of ane ſinner, bot rather that he may conuert and liue: who alſo hes ſend thy only Sone to ſuffer the cruell death of the Croce, not for the iuſt, bot for ſuche as find them ſelfes oppreſſed with burden of ſinnes. That by him and his aduocation they may haue acceſſe to the throne of thy grace, being aſſured that before the they ſhall find fauour and mercy. We are conuened (ô Lord) in thy preſence, and that in the name of this ſame our Lord Ieſus thy deare Sone: to accuſe before the our ſinnes, & before the feit of thy maieſtie, to craue mercy for the ſame.

We moste humblie beseche the ô Father of mer
first that thow will tuiche and moue our harte
the power of thy holy Spirite in suche sorte, tha
may come to ane trew knawlege of our sinnes
cheifly, ô Lord, it will please the to moue the h
this our brother N &c. who a he hes offended
maiestie, and an great number of this thy holy C
gregation by his greuous and publict sinne, so d
he not refuse publictlie, to acknowledge and con
the same, as that this his humiliatioun geuin to
glorie of thy name presentlie doeth witnes: Bo
cause, O Lord, the external confession withou
dolour of the hart auaileth nothing in thy prese
we moste humblie beseche the that thow wilt
fectualie moue his hart and oures also, that he
without hypocrysie, damning that which thy
pronunceth iniust, may atteane to some sense
fealing of thy mercy, which thow hes abound
ll awen vnto mankynde in Iesus Christ our Lo
Grant, O Lord, vnto this our brother the repen
of the hart, and sincere confession of the mouth t
praise of thy Name, to the comforte of thy Chu
and to the confusion of Sathan. And vnto vs gra
Lord, that albeit we can not liue altogether cle
sinne, yet that we fal not in horrible crymes t
dishonour of thy holy Name, to the sclander o
bre hren, and infamie of thy holy Euangell wh
we professe. Let thy godlie power, O Lord, so
then our waiknes that nether the craft of Sathan
the tyrannie of sinne draw vs vtterlie from thy
dience. Giue vs grace, O Lord, that by holyne
innocencie of lyfe, we may declare to this w
generatioun what difference there is betuix the
nes of light and the sonnes of darknes, that men
our gude workis may glorifie the and thy Sone
Christ our only Sauiour and redemer, to wh
with the and the holy Spirit be all honour, praise
glorie now and euer. Amen.

THE PRAYER

Finished, the Minister shall turne him to the penitent brother, and in full audience shal say.

YE haue hard brother what is your dewtie towardes the Churche which ye haue offended, to wit, that willinglie ye confesse this cryme that ye haue committed, asking God mercy for the same, and so that ye may reconsceill your self to the Church, which ye haue offended. Ye haue hard also the affection and care of the Churche towardes yow there penitent brother notwithstanding your greuous fall, to wit, that we all heir present ioyne our sinnes with your sinne, we all repute and esteame your fall to be our owen: we accuse our selfes no les then we accuse yow: now finallie we ioyne our prayeres with yours; that we and ye may obtene mercy, and that by the meanes of our Lord Iesus Christ. Let vs therefore brother haue this comforte of yow, that ye will oppenlie and semplie confesse your cryme, and giue to vs attestation of your vnfeaned repentance.

The penitent shall then oppenlie confesse the cryme whatsoeuer it be and shall desyre Gods mercy, and pray the Churche to call to God for mercy with him, and vnfeanedly desyre that he may be ioyned againe to their societie and number.

IF the penitent be confounded with shame, or suche one as can not distinctlie speik to the comfort and instruction of the Church, the Minister shall mak repetition, that euerie head may be vnderstand by the self, and thereafter shall ask the penitent if that be his confession, and if so he beleueth. His answer affirmatiue being resaued, the Minister shall ask the Congregation if they Iudge any forther

to be requyred for their satisfactioun, and reconci
tion of that brother. No contradictioun being m
the Minister shal say to the penitent.

We haue hard deare brother your confession, C
the whiche we from our hartis praise God, for
the Spirite of Iesus Christ hathe confounded the D
uill, and broken doun his head and power in th
that ye to the glorie of God haue oppenly damn
your selfe and your impietie, imploring grace a
mercy for Christ Iesus his Sones sake. This stren
submission and obedience can not proceid fro
flesh and blude, bot is the singular gift of the he
Ghost. Acknowledge therefore it to be geuin v
yow by Iesus Christ our Lord; and now tak he
least at any tyme ye be vnmyndefuil of this great
nisite, which no doubt Sathan doeth inuy, and w
assaile by all meanes possible that yow may ab
it: he will not cease to tempt yow to fall againe
suche or crymes more horrible. Bot resist the Deu
and he shall flee from yow. Liue in sobrietie, be
stant in prayer, commend your selfe vnfeanedlie
God, who as he is faithfull, so shall he giue to vs
&orie ouer sinne, death, and Sathan, and that by t
meanes of our head and Souerane campioun Ies
Christ, to whome be all praise glorie and honour no
and euer. Amen.

¶ Ane admonition to the Church.

IT is your dewtie brethren to tak exemple of thi
our penitent brother: first, that ye be vnfeane
dly displeased in your owen hearts for your sin
ne: secundarly, that with this our brother ye ac
cuses them in the syght of God, imploring grac
and mercy for your offences committed: and last, i
any of yow shall after this publictlie offend that y
refuse not with the lyke reuerence to satisfie th
Churche of God offended in yow. Now only reste
tha

at ye remit and for yet all offences which ye haue
nſaued heretofore by the ſinne and fall of this our
rother, accept and embrace him as ane member of
Chriſts body: let none take vpon him to reproche or
cuſe him for any offences that before this hour he
ath committed. And that he may haue the better
ſſurance of your good wil and reconciliation pro-
rate your ſelfes before God, and render him than-
es for the conuerſion and repentance of this our
rother.

¶ The thankes geuing.

HEauenly Father, fontane of all mercy and conſolation, we confeſſe our ſelfes vnworthie to be compted amonges thy children, if thow haue reſpect to the corruption of our nature: but ſeing it hath pleaſed thy fatherly goodnes, not only frelie to chuſe vs, in thy deare ſone our Lord Ieſus Chriſt, by his death to redeme vs, by his Euangell to call vs, and by his holy ſpirite (which bothe are thyne) to illuminate vs.

Bot alſo that thow hathe commanded thy worde and holy Euangell to be preached, to the end, that the penitent ſhall haue an aſſurance of the remiſſion of their ſinnes, not only for a tyme, bot euen als oft as men from ſorrowful hearts ſhall call for thy grace and mercy. In conſideration of this thy fatherlie adoption and ineffable clemencie ſhowen vpon vs we can not bot praiſe and magnifie thy fatherlie mercy: an teſtimonie whereof we not only feale in our ſelfes, but alſo ſeith the ſame euidentlie in the conuerſion of this our brother, whome Sathan for an tyme held in bondage, bot now is ſet at fredome by the power of our Lord Ieſus Chriſt, and is returned againe to the ſocietie of his body: Grant vnto vs heauenlie father, that he and we may more and more be diſpleaſed for our ſinnes, and proceid in all

maner of good workes, to the praise of thy holy name, and edification of thy Church, by Iesus Christ our Lord and only Sauiour. So be it.

The thankes finished, the Minister shall require of the penitent if that he wil be subiect to the discipline of the Church, in caise that he after offendeth, who answering that he will, the Minister shall say in maner of absolution.

If thow vnfeanedly repentis thy former iniquitie, and beleues in the Lord Iesus, then I in his Name pronunce and affirme that thy sinnes ar forgeuin not only in earth, but also in the heuen according to the promises annexed with the preiching of his word, and to the power put in the Ministerie of his Church.

Then shal the Elders and Deacons with Ministers if any be, in name of the hole Church take the reconsealed brother by the hand, and embrace him in signe of full reconsiliation. There after shall the Churche sing the. 103 Psalme, so muche as they think expedient. And so shall the Assemblie with the benediction be dimissed.

¶ The forme of excommunication.

After that all admonitiones, bothe priuate and publict be past as before is said, then must the Church proceid to excommunication, if the offender remaine obstinate. The Sonday therefore after the thrid publict admonition, the Minister being before charged be the Sesion or Elders, shall thus signifie vnto the Church after Sermon.

It is not vnknowen vnto yow, with what lenitie and carefulnes the Ministerie and the whole Churche by priuate and publict admonitions hath sought N. &c. to satisfie the Church, and to declare him self penitent of his greuous crymes and rebellion b

he which he hath offended Gods Maiestie, blaspheed his holy Name, and offended his Churche, in whome to this day we finde nothing bot stubburnes, we can not therefore of conscience wink any longer at the disobedience of the said.N.least that his exemple infect and hurt vthers, We are compelled therefore in the feare of God to giue the said.N. in the hands and power of the Deuill, to the distruction of the flesshe, if that by that meane he may be broght to the consideration of him self, and so repent and a woid that fearful condempnacion that shall fal on all inobedient in the day of the Lord Iesus. And least that ony shal think that we do this of manlie presumptioun without the assurance of the Scriptures, ye shall shortlie heir what commandement and authoritie we ha[illegible] so to do.

First, we haue the commandement of our master and Sauiour Iesus Christ, to holde suche for Ethnikes & publicanes, as wil not heir the voce of the Church. But plaine it is, that this obstinate N. hathe contemptcouslie refuted all holsome admonitions, and therefore we not one or two, but the whole Church must holde him as ane publicane, that is, as one cutted of the body of Iesus Christ, and vnworthie of any societie with him, or with the benefites of his Churche, till his new conuersion and his resauing againe.

Secundarly, we haue the command of the Apostle S. Paule, and that feareful sentēce, which he being absent did notwithstanding pronunce against the incest, with his sharp rebuke to the Corinthianes, because that with greater zeale and expedition they expelled not frome amonges them that wicked man. And if any think that the offence of this foirnamed obstinate, is not so haynous, as that of the incest, let suche vnderstand, that mercy and fauour may rather be granted til any vther sinne, then to the contempt of holesome admonitions, and of the iust and laughfull ordinances of the Church. For vther sinnes how haynous that euer thay be (so be it that they de-

ſerue not death) as by vnfeaned repentance they
remitted before God, ſo vpon the ſame humblie o
red vnto the Church, ordour may be taken that
offender may be conforted, and at lenth reſtored
the ſocietie of the Church againe: but ſuche as pro
dlie contempne the admonitions of the Church, p
uate or publict, declare thame ſelfes ſtubburne, reb
lious, and altogether impenitent, and therefore mo
iuſtlie ought they to be excommunicate.

The precept of God geuin vnder the Law to exp
from the middes of Gods people, ſuche as were l
prous (without exception of perſones) is to vs an aſſ
rance that we ought to expell from the ſocietie
Chriſtes body ſuche as be ſtriken with ſpirituall
proſie, for the one is no les infectiue and dangero
then is the vther. Now ſeing that we know we excom
munication is Gods ordinance, let vs in few word
vnderſtand the vtilitie and vſe of the ſame.

By it firſt is the Churche purged of oppen wicke
doers, whiche is no ſmal commoditie, conſiderin
that we feght in the myddes and eyes of this wicke
generation, which ſeiketh in vs nothing more the
occaſion of ſclander. Secundarly, by it is the Church
and euerie member of the ſame reteaned in obedien
ce and feare, whereof all had neid if the frayltie
our ſelfe ſhall be rightly conſidered. Thridly, by
we exerciſe ane ſingulare worke of cheritie, whil
that we declare our ſelfes carefull to kepe the flock
of Chriſt in puretie of maners, and without danger to
be infected: for as it were an work bothe vncherita-
ble and cruell to ioyne togither in one bed perſo-
nes infected with peſtilent or vther contagious and
infectiue ſores with tender children, or with ſuche
as were hole: ſo is it no les crueltie to ſuffer amon-
ges the flocke of Ieſus Chriſt ſuche obſtinat rebelles.
For trew is that ſentence of the Apoſtle, ane lytill
leauen corrupteth the whole maſſe. But leaſt that
we ſhal ſeme to vſurpe power ouer the Churche, o
to do any thing without the knowledge and conſen
of the

of the whole body for this preſent we delay the ſentence, willing ſuche as haue any thing to obiect in the contrair to propone the ſame the nixt Seſsion day, or elles to ſignifie the ſame to ſome of the Miniſteris or Eldaris that anſwer may be geuin thereto, and in the meane tyme we will call to God for the conuerſion of the impenitent.

¶ The prayer for the obſtinat.

ETernall and euerlyuing God, Father of our Lord Ieſus Chriſt, whoſe verray properde is to ſhewe mercy, and to reſtore lyfe, euen when to mannes Iudgement death hath gottin dominion ouer thy creatures: for thow firſt ſoght, called, accuſed, and conuicted, our Father Adame after his tranſgreſſion, and being ſo dead in ſinne, and thrall to Sathan, that he could nether confeſſe his offence, nor yet aſk mercy for the ſame. Thow by thy fre promyſes of mercy and grace, gaue vnto him an new lyfe, & ſtrenth to repent. The ſame ordour muſte thow kepe, ô Lord, with all thy choſen children of his poſteritie. For in mannes corrupt nature there can be no obedience, whill that thow by operatiõ of thy hoke Spirite worke the ſame. And therefore we moſt humblie beſeke the for Ieſus Chriſt thy Sones ſak pitifullie to look vpone this thy creature, who ones was baptiſed in thy name: and hath profeſſed him ſelf ſubiect to thy religioun, and vnto the diſcipline of thy Church: whome ſathan (allace) now ſo blyndeth that obſtinatly he contempneth the one and the vther. We haue followed ô Lord, the rewlle preſcribed vnto vs by thy deir Sone our Lord Ieſus Chriſt in admoniſhing and threatning him, bot hidderto haue profited nothing concerning him and his humiliatioun.

Bot ô Lord as thow allone knowes, ſo may thow allone change and mollifie the hartes of the proude and impenitent. Thow by the voce of thy Propheis

Nathan walkened Dauid fromo his dedlie securi
Thow without ony propheit bet doune the pryde
Manasses in the presone, efter that he had Sched
bloode of thy seruandis, and had repleniſhed Ieru
lem with all kynd of impietie. Thow turned the h
of Peter at the looke of thy deir Sone, our Lord Ie
Chriſt efter that feirfullie with horrible imprecati
nis he had thriſe oppinlie denyed him.
O Lord thy mercyes without measure indure f
euir. To the which we efter long trawel do remit th
obſtinat and impenitent. Earneſtlie deſiring the O
ther of mercies, firſt ſo to peirſe his harte with the fe
of thy ſeueir iudgements that he may begin to v
derſtand that thus contemning all holſome admon
tions he prouokis thy wraith and indignation agan
him ſelf. Oppen his eyis that he may ſee how feirfu
and terrible a thing it is to fal into thy hands: an
thereftir moliſie and oynt his harte by the vnctio
of thy holie ſpirit. That he may vnfeanedlie conue
vnto the, and geue vnto the that honour and obe
dience that thow requireſt in thy holie worde, an
ſo to our comfort that now murne for his rebellious
that he may ſubiect him ſelf to the iuſte ordinance
thy Church, and a woide that feirfull vengeance tha
moſt aſſuredlie ſhall fall vpone all the inobedient.
Theſe thy graces Heauinlie Father, and Farther a
Thow knoweſt to be expedient for vs and for thy
Church vniuerſall we call according as we be taught
to pray be our Souerane Maiſter Chriſt Ieſus ſaying.

OVR FATHER &c.

THE ſecund Sounday efter ſermone and pub-
lict prayeris the miniſter ſhall in audience of
the hole Church aſk the Eldars and Deacons,
who man ſit in ane eminent and propir place,
that there anſwer may be hard.

THE MINISTER.

BRATHEN. whome the laſt day we admoniſhed
vnder

nder the pane of excommunicatioun, to satisfie the
hurch for his publict sclander and contempt of the
inisterie be him self or be any vther offerred his
bedience vnto yow.

They shall answer as the trueth is yea or nay.

IF he hathe soght the fauoris of any within the
inisterie with promise of obedience, then shall far-
her processe be delayed, and he commanded, to ap-
eir before the sessioun in there nixt assemblie where
rdour may be takin for his publict repentance, as in
he formar head is expressed. If he haue not labored
o satisfie the Church, then shall the minister proceid
nd say.

IT can not be bot dolorous to the bodie that any
one membre thereof should be cut of and perish, and
yet it aucht to be more feirfull to the member then
o the bodie; for the membre cut of can do noting
bot putrefie and perish, and yit the bodie may reta-
he lyif and strente Bot the rebellioun of this obstinat
may proceid in one parte frome ignorance for it may
be that he vnderstandeth not what excommunica-
tioun is, and what is the danger of the same: I shall
therefoir in few wordis oppin the one and the vther.

Laughfull excommunication (for the thondringis
of that Romane Antichrist ar bot vanitie and wynd,)
is the cutting of frome the body of Iesus Christ, from
participatioun of his holy Sacramentis, and frome pu-
blict prayeris with his Church, by publict and solem-
ned sentence all obstinat and impenitent personis ef-
tir dewe admonitionis, whiche sentence laughfullie
pronunced in earth is ratified in the heauin, by byn-
ding of the same sinnes that they bynd in earth. The
danger heirof is greater then man can sudandlie espy,
for seing that without the body of Iesus Christ, ther
abydeth nothing both death and damnation to man-
kynd, in what estait shall we iudge thame to stand
that iustlie, ar cutted of frome the same.

Yea, what horrible vengeance hyngeth vpon thame
and there posteritie, notable and seueir punishmentis

may instruct vs, Cain the murtherar was not acc
within his awin persone onlie, bot that same
dictioun rang in his posteritie, and vpon all that
ned therewith, til that all mankynd was destr
by watter (Viii. persons reserued) Cham lykwyse
accursed in his sone Canaan, the seueritie wh
proceded euin to the exterminion of that hole
and natioun.

THE sempill word of our Master IESVS Ch
caused the Fig Tree suddanlie to wither. At the w
of Peter, Ananias, and Saphira, war striken to de
The same God and Lorde Iesus with the powe
his holie spirit that then was potent and iust, wi
euin now in the ministerie of his Churche. The c
tempt wheirof he will in nowise suffer vnpunish
And therefoir ye that haue acquentance or famili
tie with the foirnamed obstinat declair vnto him t
se dangeris and will him not to tempt the vtermo
& thus yit agane let vs pray to God for his conuer

Let the formar prayer be publictlie said.

THE thrid Sonday let the first queſtioun
proponed by the minister to the Eldars a
deaconis concerning the submission of the
stinat so oft admonished a was proponed t
secund: if repentance be offered let ordour be takin
is befoir said, with one charge to the Churche to pra
God for the conuersioun of that brother. If repēta
ce be not offered, then shal the minister expone wh
rein to the persone that is to be excommunicat, ha
offended how oft, and by whom he hath bene adm
nished alsw ell priuatlie as publictlie, & shall dema
of the Eldaris and Deaconis if so was not, whose a
swer resaued, The minister shall ask the hole Chur
if they thinke that suche contempt sh. ulde be suffe
amangs thame: and if then no man make interces
for the obstinat, the Minister shall proceid and say.

OF Verray conscience we ar compelled to
that which to our hartis is moste dolorus, to wit

re ouer in the handis of Deuil this foir named ob-
nat contempnar. N. whome ones we esteamed one
ember of our body, and that not onlie for the cry-
e that he hathe commited, bot muche rather for his
oude contempt and intollerable rebellioun left
at our sufferance of him in this his impietie shuld
ot only be imputed vnto vs, bot also that he shuld
fect vthers with the same pestilence. And therefore
e man vse the last remedy, how greuous that euer
be vnto vs. And yit I desire yow for more ample
eclaratioun of your christiane cheritie towards him,
pray with me vnto God now for the last for his
nuersioun.

THE last prayer before the excommunication.

OMnipotent, Eternal and mercyful Father, who for that good will that thow beareſt vnto vs in Ieſus Chriſt thy deir Sone, will not the death & deſtructioun of ane ſinnar. Bot rather that he by inſpiratioun & mouing of thy holie ſpirite conuert and liue: who alſo doeth witnes the vertewe and ſtrenth of thy word to be ſuch, that it cauſeth the ōtanes to ſchaik, the Rockes tremble, & the Floodes dry vp. Behald we thy children and peple heir prorat before thee, moiſt humblie beſeik the in the name of thy deir Sone our Lord Ieſus Chriſt. That thow wil moue and peirſe the harte of our impenitent brother whom Sathan ſo long hath indured & hardened let it pleis thy Maieſtie be the vertew of thy holie ſpirite, that thow wilt mollefie the ſame. Expel his darknes and by the lvght of thy grace that thow wilt ſo illuminat him that now at length he may feill firſt how greuouſlie he hath offended aganis thy Maieſtie. And ſecundarlie againſt thy holie Church, & aſſēblie: Geue him thy grace to acknawledge, accuſe, & dāpne himſelf weil befoir vs whom he hath offēded as befoir thy preſēce this hisproud cōtēpt, leaſt that we be the ſame prouoked becōpelled with al our greiffis to cut him of

thy mysticall body, whom we O Lorde vnfe
desire to reteane wit in thy Churche as one by
member of thy deir Sone our Lorde Iesus,
mercyfull father, cal bak agane this our Impe
brother that now tendith to eternal destructio
we al who before thy presence euin for his reb
do mourne may receaue him agane with gladn
ioy, and so render prayse and honour vnto the
this thy holie congregatioun.

We grant oure selfie ô Lord, vnworthy w
thow shuld heir, because we cease not to offe
by oure continewal transgressing of thy holie p
ptes. Looke not vpone vs mercyful father in thi
corrupt nature, bot looke thow to thy deir
whome thow of thy mere mercy hathe appoi
oure head, great Bishope aduocate, Mediator
onlie Propitiator, in him and in the meritis o
death. We humblie beseche the mercyfullie to
hald vs, and suffer not the most innocent blode o
deir Sone sched for vs and for this our impenitēt
ther, to be prophaned by the tyranny and slygh
Sathan.

Bot by the vertew of the same let this oure in
nitent brother be broght to vnfeand repent
that so he may eschaip that feirfull condemnat
in the whiche he appereth to fall. This we ask o
ô heauinlie father in the boldnes of oure head
Mediator Iesus Christ praying as he hath thaug
Oure Father.

IF eftir this prayer the obstinat compeir not t
fer his repentance, then shall the Minister pr
and say.

Bretheren seing that as ye haue hard thi
stinat and impertinent persone. N. hathe so
nowslie offended agaynst GOD, and against th
holie congregatioun, who be no meanes as ye
perceaue can be broght to repentance, whereof
euident by the word of God that he is fallin f

ne Kingdome of Heauen and frome the blessed so-
ietie of the Lorde Iesus.

And we (albeit with dolour of our hartes) may
ow execute that which the commandement of Ie-
s Christ, and the practise of his Apostile schaweth
at of oure office we aucht to do. To wit, that we
all publictlie declair and pronunce such to haue no
ocietie with vs, as declair thame selfis obstinat and
ebellious against all holsome admonitiounis and
e blessed ordinãces of his Church, and that we may
o the same. Not of oure awin authoritie, bot in the
ame and power of our Lorde Iesus Christ before
home all kneis are compelled to bow. Let vs hum-
ie fall doune before him, and on this maner pray,
nd pronunce this sentence.

The inuocatioun of the name of Iesus Christ to excommunicat the impenitent, To gitther with the sentence of excommunicatioun.

O LORD, Iesus Christ the onlie and eternal King of all the chosin childre, of thy Heauinlie Father, the head and lawgeuer of thy Church, who by thy awin mouth hath commanded that such offendars as proudlie contempne the admonitiouns of thy Church, shall be cast out frome the societie of the same, and shal be reputed of thy professouris as prophane Ethnicks. We willing to obey this thy precept which also we haue receaued be institutioun of thy Apostile ar heir presenlie conuened in thy name to excõmunicat and cast furth frome the societie of thy holie bodie. And frome all participatioun with thy Churche in Sacramentis or prayeris. N. Which thing we do at thy commandement, and in thy power and authoritie to the glorie of thy holie name. To the coseruatioun & edificatioun

of this thy Church, in the which it hath pleſed
place vs Miniſters: And to the extreme remedie o
ſtubburne obſtinacie of the fore named impeni
and becauſe thou haſt promeſſed thy ſelf, euir t
with vs. Bot ſpecialie with ſuch as vprightlie tr
in the miniſterie of thy Churche whome alſo t
hes promiſſed to inſtruct and guide be the diſtan
of thy holie ſpirit.

We moſt humblie beſech the ſo to gouerne
aſsiſt vs in the execution of this our charge. T
whatſoeuer we in thy name do heir pronunc
earth, that thow wilt ratifie the ſame in the Hea
Our aſſurance ô Lord is thy expreſſed word.
thairfore in boldnes of the ſame. HEIR I
THY NAME AND at the commandment
this thy preſent congregatioun cut of, ſeclude, and
communicat frome thy bodie, & from our ſocietie.
as one perſone ſclanderous proude contempnar,
one member for this preſent all to gither corru
and pernicious to the bodie. And this his ſin (al
with ſorow of hart) be vertew of our miniſterie
bind and pronunces the ſame to be bound in Hea
and Earth. We farther geue ouer in the handis,
power of the Deuill the ſaid. N. to the deſtruc
of his fleſhe. Straitlie chargeing all that profes
Lorde Ieſus. To whoſe knawledge this our ſente
ſhal cum, to reput and hald the ſaid. N, accurſſed,
vnworthie of the familiar ſocietie of Chriſtianes.

Declaring vnto all men that ſuch as heirefter
foir his repentance ſhall hant, or familiarlie accu
panie him, ar partakaris of his impietie, and ſubiec
the lyke condemnatioun. This oure ſentence ô Lo
Ieſus pronunced in thy name and at thy comman
ment we humblie deſire the to ratifie according
thy promis. And yit Lorde thou that come to ſ
that which was loſt, looke vpon him with the eyi
thy mercy, if thy good pleaſour be. And ſo peirs th
his hart, that he may feil in his breiſt the terrour
thy Iudgemetis, that by thy grace he fructfullie
bec

couerted to thee. And ſo damning his awin impie-
, he may be with the lyke ſolēnitie receaued within
boſome of thy Church, from the which this day
with greif and dolour of our hartis) he is eiected.

Lorde in thy preſence we proteſt that our awin
ections moue vs not to this ſeueritie: Bot onlie
hatrent of ſin, and obedience that we giue to thy
in commandement. And therfore ô Heauinlie Fa-
er we craue the perpetuall aſsiſtance of thy holy
rit, not onlie to brydill our corrupted affectionis,
alſo ſo to conduct vs in all the cours of our hole
, that we neuir fall to the lyke impietie and con-
mpt: Bot that continuallie we may be ſubiect to the
e of thy Churche, and vnto the Miniſters of the
ne, who treulie offer to vs the worde of lyfe the
ſſed Euangell of thy onlie belouit Sone Ieſus
riſt. To whome with the and the holy ſpirit be all
iſe glorie and honour now and euer. So be it.

The ſentence pronunced and the prayer ended.

The Miniſter ſhal admoniſh the Church that all
faithfull hald the excommunicat as an Ethnike
before is ſaid, that no man vſe his familiare com-
ny. And yit that no man accuſe him of ony vther
me, then of ſuche as he is conuicted of, and for the
ich he is excommunicat. Bot that euerie man ſhal
retlie call to God for grace to be granted to the
communicat. Such as haue office in the Miniſterie
y vpone licence required of the Churche ſpeike
h the excommunicat, ſo long as hope reſteth of
conuerſioun: Bot if he continew obſtinat then
ght all the faithfull vterlie to abhor his preſens
d communicatioun: And yit aucht thay more ear-
ſtlie to call to God that Sathan in the end may be
nfounded, and the Creature of God fred frome his
res by the power of the Lorde Ieſus. And with the
uſtomed benediction the aſſembly ſhall be dimi-
efter they haue ſong the 101. Pſal. or one portion
reof, as it ſhall pleiſe the congregatioun.

ceaue the excommunicat agane to t
societie of the Churche.

FIRST WE muste obserue that suche
serue death for that cryme committed,
be admitted to the societie of the Chu
vnto suche tyme as ether the Magistrate
nill e accordinge to the law or ellis pardon
crym as before we haue said. Bot such as for
offences and for there contempt ar excommu
may be receaued when they shal earnestlie seik
fauouris of the Church. They must begyne at the
nisterie the Eldars and Deaconis', who must ex
there repentãce to the Minister, or Ministeris in
assemblie, â day may be appointed to the excom
nicat to present him self before thame. The sign
his repentãce aucht to be diligentlie inquired, as
hathe bene his behauour sence the tyme of hi
communication what he will offer for satisfactio
the Church: And vnto whome he hath exponed
grefe and dolour of his hart: If the excommunica
found penitent and obedient in all thingis: The
nister the nixt Sonday may geue aduertisment t
hole Church of his humiliation, and command t
to cal to God for increase of the same: The nixt se
day the Minister may appoint to the excommu
such satisfaction as they think most expedient to
which if the excommunicat fullie agre, then may
said Ministerie appoint vnto him ane certane
when he shal fulfill the same.

FOR this is principalie to be obserued, tha
excommunicat persone may be receauid to the so
tie of the Church agane, vnto such tyme that he
stand at the Church dure, at the least mo Sond
then one. Which dayis being expirid, and the ho
tisfaction complete, some of the Eldars shall p
the excõmunicat, efter that the formar prayer o

niſter in the Pulpet be ended. And ſhall preſent
m to an certane place appointed for the penitents,
here he ſhall ſtand in the ſame habite, in the which
maid ſatiſfaction vntill the Sermone be ended.
d then ſhall the ſame Eldars that broght him in
e Church preſent him to the Miniſter, with theſe
the lyke wordis.

This creature of Godis, N. that for his vicked-
s and obſtinat rebellion hath bene excommunicat
m the body of Ieſus Chriſt bot now by the power
the ſpirit of God is called bak agane by repentan-
ſo far as the iudgement of man can perſaue, for he
the not only craued the fauors of the miniſterie,
at he myght be receaued into the bodie of the
hurch agane bot alſo moſt obedientlie hathe ſub-
cted him ſelf to all that we haue commaunded, for
yell of his humiliatioun? And therefor we preſent
m befoir yow to be examinat, and if his repentance
ſufficient to be receaued agane to the body of the
hurch.

Then ſhal the Miniſter Rander thankis, firſt to
od for that parte of his humiliation, and alſo deſire
e Church of God to do the ſame with him. Therefor
he ſhall addres him to the perſone excommuni-
t. And firſt ſhal lay befoir him his ſin, thereafter the
monitions that war geuin vnto him to ſatiſfie the
hurche for the ſame. And laſt his proud contempt
all long obſtinacie for the which he was excommu-
cat. And of euerie one he ſhal require his peculiare
feſſion with accuſatioh of him ſelf, and deteſtatioun
his impietie. Which being receaued he ſhall ren-
er thankis to God as followeth.

We thank the mercy and goodnes of God through
eſus Chriſt oure Lorde for this thy conuerſion. N.
to the whyche thow haſt not ſo muche chained
y ſelf, as that thow haſt confounded and ouircome
them, by whoſe wennoum and deceauable entiſ-
ments thow hetherto haſt bene rebellious to the
olſome admonitionis of the Church. And yet be-

cauſe we can bot onlie ſee that whiche is exte
We will ioyne our Prayeris with Thyne, that th
humiliation may proceid fro me the hart.

Let the prayeris appointed to be ſaid in the
neing of the penitent be ſaid alſo hein: which end
the Church and the penitent be admoniſhed as th
expremed. Exc pt that the cryme of his excommunica
moſt euir be aggridged and mentionat.

¶THE PRAYE

conteaning his receauing to the Church.

LOrde Ieſus Chriſt King, tochar, and oure eter
Preiſt, who with the preaching of thy ble
Euangell hathe ioyned the power to bynd
lowſe the ſinnes of men: who hathe alſo p
nounced, that whatſoeuir by thy miniſteris is bo
in earth, ſhal be bound in the Heauin.

And alſo that whatſoeuir is lowſed by the ſa
ſhal be lowſed and abſoluet with the in the Hea
looke ô Lord mercyfullie vpon this thy creature.
&c. Whom Sathan of long tyme hathe holdin in
dage, ſo that not onlie he drew him to iniquitie,
alſo that he ſo hardened his harte that he diſpi
all admonitiouns, for the which his ſin and conte
we war compelled to excommunicat him from
body. Bot now ô Lord ſeing that the ſpirit of our L
Ieſus Chriſt hath ſo far preualed in him. That he is
turned to our ſocietie, it will, pleis the for the o
dience of our Lord Ieſus ſo to accept him, that his
mar in obedience be neuer laid to his charge. Bot t
he may increaſe in all Godlines til that Sathan fin
lie be troddin vnder his feit & ours, by the powe
our Lord Ieſus Chriſt, to whome with the & with t
holie ſpirit be al honor & glorie now & euir. So b

¶ Th

¶THE FORME OF Absolution.

IN the name and authoritie of Iesus Christ I the Minister of his blessed Euangell with consent of this hole Ministerie and Church, Absolue the N. From the sentence of excommunication, from the sin by the committed, and from all Censures led aganst the for the same of before, according to thy repentance. And pronunces thy sin to be lowsed in Heauin, and the to be receaued agane to the societie of Iesus Christ, to his bodie the Churche. To the participaton of his Sacraments. And finallie to the fruitioun of al his benefits. In the name of the Father the sone and the holy Spirit. So be it.

The absolution pronunced, the Minister sall the call him Brother & geue him admonition, to watche and pray, that he fall not in the lyke tentatioun. That he be thankfull for the mercy sall awin vnto him and that he sall aw the fructis of his conuersion in lyfe and conuersatioun.

Therefter the hole Ministerie sall embrace him, and suche vthers of the Church as be nixt vnto him: & then shall one Psalme of thankis geuing be song.

This ordour may be enlarged or contracted as the wisdome of the discreat minister shall thinke expedient: For we rather sall aw the way to the ignorant, then prescribe ordour to the learned, that can not be amended.

¶ANE PRAYER.

PReserue the publict face of thy Churche with in this realme O Lord: Dilait the Kingdome of thy Sone Iesus Christ vniuersallie. And so farther disclois and brek doune the tyranny of that Romane Antichrist by the power of thy Sone oure Lord Iesus Christ. So be it. Anno. 1567.

Soli ſapienti Deo per Ieſum Chriſtu gloria in perpetuum. Amen.

This book is thoght neceſſar and pro fitable for the Churche and commande to be prïnted be the Generall Aſſemblie Set furth be Iohne Knox Miniſter.

And ſighted be vs whoſe names follow As we war appointed be the ſaid general aſſemble.

Iohne Willock.
M. Iohne Crag.
Robert Pont.
Iohne Row.
Dauid Lyndeſay.
Guilielmus Chriſtiſonis.
Iames Greg. &c.

Notices of the individuals
named on the opposite
page may be found in
M'Crie's Life of John
Knox".

THE FORME AND ORDOVR OF THE ELE-ction of the Superintendent which may ſerue in election of all vther Miniſters. At Edinburgh, the 9. of Marche.

ANNO. 1560.

Iohne Knox being Miniſter.

FIRST was maid â Sermon in the which thir heads wer intreated. Firſt the neceſsitie of Miniſters and Superintendents. 2. The crymes and vices that myght vnable theme of the miniſterie. 3. The verteous required in theme. 4. And laſt whethir ſuch as by publict conſent of the Churche wer called to ſuch office might refuis the ſame.

The Sermon finiſhed. It wes declared be the ſame Miniſter maker thereof. That the Lords of Secrete Counſall had geuen charge and power to the Churchis of Lowthyane to chois, M. Iohne Spottiſwod, Superintendent and that ſufficient warning wes maid be publict edict to the Churchis of Edinburgh, Linlithgu Striueling. Trenent, Hadingtoun, and Dunbar, as alſo to Erles, Lords, Baronis, Gentilmen, and vthers haue and or that miglite clame to haue vote in election to be preſent that day at that ſame houre.

And therefor inquiſition wes maid who wer preſent and who wer abſent; after wes called the ſaid, M. Iohn who anſwering, the Miniſter demanded geue any man knewe any cryme or offence to the ſaid, M. Iohn, that myght vnable him to be called to that office. And that he demãded thryſe. Secundarlie queſtion wes moued to the hole multitude giue ther wes any vther whom they wald put in election with the ſaid, M. Iohne the peopel wer aſked if they wald haue the ſaid M. Iohne ſuperintendent? If they wald ho-

nore and obey him as Christs Minister & confort
assist him euerie thing perteining to his charge?

They answered.

We will and we do premeise vnto him such ob
dience as becumeth the Scheip to geue vnto the
Pastour so long as he remaneth faithful in his offi

The answers of people and there consent rece
ued. These questionis wer propouned to him that w
to be elected.

Questioun.

Seing that ye here the trust and desyir of this pe
ple, do ye not thinke your selfe bound in conscien
before God to supporte them that so earnestlie c
for your confort and for the fruict of your labours.

Answer.

If any thing wer in me able to satisfie there d
syir I acknowledge my self bound to obey God c
ling by them.

Questioun.

Do ye seke to be promoted to this office and charg
for ony respect of worldlie cōmoditie reches or glori

Answer.

God knoweth the contrair.

Questioun.

Beleue ye not that the doctrine of the Prophet
and Apostils contened in the books of the new an
old Testamēts is the onelie trew and moste absolut
fundation of the vniuersal Church of Christ Iesus.
Insomuche that in the same Scriptures ar conteane
all thingis necessare to be beleued for the saluatio
of mankynd. Answer.

I ver alie beleue the same, & do abhor and vtter
lie refuse all doctrine alledged necessare to saluatio
that is not expressedlie contened in the same.

Questioun.

Is not Christ Iesus, man of man according to th
flesh To wit, the Sone of Dauid, the seid of Abraham
conceauid of the holy Ghost, borne of the Virgine hi
Mother, the onlie head and mediator of his Church.

Ans

Answer.

He is, and without him there is nether saluation to man nor lyfe to Angell.

Questioun.

Is not the same Lorde Iesus the onlie trew God the Eternal Sone of the Eternal father, in whom all that shall be saued wer elected before the fundatioun of the Worlde was layd.

Answer.

I acknowledge and confes him in the vnitie of his Godhead to be God abuise all things blessed for euir.

Questioun.

Shall not they whome God in his Eternal cõsole hath elected, be called to the knowledge of his Sone our Lord Iesus, and shall not they who of purpose ar called in this lyfe be Iustified & where Iustificatioun and fre remissioun of sinnes is obtened in this lyfe be fre grace. Shall not the glorie of the Sonnes of God follow in the generall Resurrectioun when the Sone of God shall appeare in his glorious Maiestie.

Answer.

This I acknowledge to be the doctrine of the Apostle & the most singular comforte of Goddis childrẽ.

Questioun.

Will ye not then conteane your selfe in all doctrine within the bounds of this fundatioun? Will ye not study to promoue the same alswell be your lyfe as be your doctrine? Will ye not according to the graces and vtterance that God shall grant vnto yow profes, instruct, and manteane the puritie of the doctrine conteaned in the Sacred word of God and to the vttermost of your power? Will ye not ganstand and cõuince the gainsayars and the teacharis of mens inuentions.

Answer.

That do I promise in the presence of God and of his congregatioun here assembled.

Questioun.

Know ye not that the excellencie of this office to the

which God hath called yow requireth that your c
uerſation and behauour be ſuch, as that ye may l
Irreprehēſible, yea euen in the Eyis of the vngodli

Anſwer.

I vnfeanedlie acknowledge and humblie deſire th
Church of God to pray with me that my lyfe be
ſanderous, to the glorious Euangell, of Chriſt Ieſu

Queſtioun.

Becauſe ye ar â man compaſſed with infirmitie
will ye not cheritablie and with lowlynes of ſpi
receaue admonitioun of youre bretheren? And gi
ye ſhal happin to ſlyide or offende in any point? W
ye not be ſubiect to the diſcipline of the Churche
the reſt of your bretheren?

The anſwer of the Superintendent or Miniſter to be elected.

I acknowledge my ſelf â man ſubiected to infirmi
tie and one that hath nead of correctioun and admo
nition and therefore I moſte willinglie ſubiect m
ſelf to the holſom diſcipline of the Church yea to th
diſcipline of the ſame Church by the whiche I a
now called to this office and charge and heir, in Go
dis preſence and yours do promis obedience to a
Admonitions ſecreatlie or publicte geiun; vnto th
which If I be found inobedient I Confes my ſel
moſt Worthye to be eiectred: Not oneiie frome th
Honore, bot alſo frome the ſocietie of the faithfull
caſe of my ſtubburnes: For the vocatioun of God
bear charge within his Church maketh not men
rants nor lordes, bot appoineth them ſeruāds, a
men, and paſtors to the flock.

Thus ended queſtioun muſt be aſked again
the multitude.

Queſtioun.

I Require ye any farther of this youre Superi
tendent?

Anſwer.

If no man anſwer let the Miniſter proceds

W

Will ye not acknowledge this your Brother for the minister of Christ Iesus? Will ye not reuerēce the worde of God that proceadeth fra his mowth? Will ye not receaue of him the Sermon of exhortation with patience? Not refusing the holesom medicine of your Saules? Although it be bittir and vnpleſing to the fleſh? Will ye not finallie manteane and confort him in his ministerie against all ſuche as wickedlie wald rebell against God and his holie ordinance.

The people answereth.

We will: as we will answer to the Lorde Iesus who hath commanded his Ministers to be had in reuerence, as his Embassadors and as men that cairfullie watche for the Saluation of our Saw les.

Let the Nobilitie be vrged with this.

YE haue hard the dewitie and profeſsion of this oure Brother by your consentis appointed to this charge as also the dewitie and obedience, which God requireth of vs towardes him here in his Ministerie: But becauſe that neither of bothe ar able to perform any thing without the eſpeciall grace of our God in Christ Iesus who hathe promeſſed to be with vs present, euin to the consummatioun of the worlde with vnfeaned hartis, let vs craue of him his benedictioun and aſsistance in this worke begun to his glorie and for the confort of his Church.

¶The Prayer.

O LORD to whom all power is geuin in Heauin and in Earth. Thow that art the Eternall Sone of the Eternall Father, who haſt not onlie ſo loued thy Church, that for the redemptioun and purgatioun of the ſame, thow haſt hum-

bled thy ſelf to the death of the Croce, and the
pone haſt ſched thy moſt innocent blode to pre
to thy ſelf â ſpous without ſpot, bot alſo to rete
this thy moſte excellent benefit in recent memo
hath appointed in thy Church Teachers, Paſtors
Apoſtels, to inſtruct, confort and admoniſh the ſa
look vpone vs mercyfully ô Lord thow that on
art King, Teacher, and hie Preaſt, to thy awin flo
and ſend vnto this our Brother, whom in thy na
we haue charged, with the cheif cair of thy Chur
within the boundis of L. ſuche portion of thy he
ſpirit, as thereby he may rightlie deuyid thy word
the inſtructioun of thy flock, and to the confutatio
of pernitious errouris, and damnable ſuperſtioun
Geue vnto him good Lorde, â mowth and wiſedo
whereby the ennimes of thy trueth may be cõfou
ded, the Wolffes expelled, and dreuin from thy Fa
thy Scheip may be fed in the holſome Paſtures of t
moſte holie word, the blynd and ignorãt may be ill
minated with thy trew knowledge, finallie that t
dregges of ſuperſtitioun: and Idolatrie which yet r
ſteth within this Realme being purged and remou
we may all not onelie haue occaſion to glorifie t
oure onlie Lord and Saluiour, bot alſo daylie to gr
in Godlines and obedience of thy moſt holy will
the deſtruction of the bodie of ſinne and to the re
tution of that Image to the which we wer ones cre
ted and to the which after oure fall and defection
ar renewed by participation of thy holie ſpirit, wh
by trew faith in the we do profes as the bleſſed
thy Father, of whome the perpetuall encreaſe of t
graces we craue, as by the oure Lorde, King and on
Biſchop we ar taught to pray. Our Father. &c.

The prayer ended the reſt of the Miniſters if a
be, and Eldars of that Church preſent, in ſigne
there conſent ſhall take the elected be t
hand.

The cheif minister shall giue the benediction as followeth.

od the Father of our Lord Iesus Christ, who hathe mmanded his Euangell to be preached to the con- rt of his elect, and hath called the to the office of a atcheman owir his people, multiplie his graces ith the, illuminat the w ith his holie spirit conforte d strenthén the in all vertew, gouerne and guyde y ministerie to the praise of his holy name, to the opagation of Christs Kingdome to the confort of s Church and finallie to the plaine discharge and surance of thy owin conscience in the day of the orde Iesus, to w home with the Father and with the olie Ghost be all honour prayse and glorie now d euir. So be it.

¶The last exhortatioun, to the elected.

TAke head to thy self and vnto the flocke committed to thy charge, feed the same cairfullie not as it wer be compulsion bot of verray lufe which thow beareſt to the Lorde Iesus, Walke simplicitie and purenes of lyfe as it becumeth the ew seruand and the Ambassadour of the Lord Iesus. surpe not dominion nor tyrannical authoritie owir y bretheren, be not discoraged in aduersitie, bot lay efore thy self the example of the Prophets, Apostles, nd of the Lorde Iesus, who in there Ministerie susteed contradiction, contēpt, persecution & death, feare ot to rebuke the world of sin, Iustice, & Iudgement. any thing succeid prosperuslie in thy vocation be ot puft vp with pryde, nether yet flatter thy selfe as hat the good succes proceaded frō thy vertew induie or cair. Bot let euir that sentēce of the Apostle reain in thy hart: w hat hast thou which thow hast not

receaued? If thow haue receaued why glories
Confort the afflicted ſupport the poore, and
vtheris to ſupport them. Be not ſoliſt for th
this lyfe, bot be feruent in prayer to God for t
craſe of his holie Spirit. And finallie behaue t
in this holy vocation with ſuch ſobrietie, as Go
be glorified in thy Miniſterie. And ſo ſhall
ſchortlie obteine the victorie, and ſhall rece
the Croune promiſſed when the Lorde
Ieſus ſhall appeare in His Glorie,
whoſe omnipotent Spirit aſ-
ſiſt the and vs to
the end.

SING 23.

¶ FINIS.

THE ELECTIOVN OF Eldars, and Deaconis, in the Churche of Edinburgh.

BEfore that there was any publict face of trew religioun within this Realme, it pleased God of his mercie to illuminat the harts of many priuate personnes, so that they did perceaue and vnderstand the abuses that war in the Papisticall Church and thereupone they did withdraw them selfis from participation of there idolatrie.

And becauſe the Spirit of God will neuer suffer his awin to be Idill and Void of al Religion, men began to exercise themselfis in reading of the Scripturis secretlie within there awin houses and thereunto war added secrete prayers publictlie made within the houses, after schort preces of tyme God gadthered Houses togidder, in one Hous to the same exercise, some tymes in the feild, and some tymes in houses by nyght and then began men inspyred (no doubt by the Spirit of God) to consider that diuerse Houses and varietie of persons could not be kept in good obedience and honest fame without ouersoaris. Eldaris and Deacones. And so began that small flok to put themselues, in such ordour as of Christ Iesus, had plainlie triumphed in the middis of the by the power of his Euangel and so they did elect sume to occupie the supreme place of exhortation and reading sum to be Eldaris, and helparis to them for the ouersight of the flok, and some to be Deacones, for the collection of almus to be distributed to the vse of there awin body. Of this smal begining is that ordour that now God of his mercie hath geuin vnto vs publictlie within this Realm, and principallie within this Toune of Edinburgh proceded. For when it pleased the mercifull goodnes of our God, to geue the victorie to the Euãgel of his deare Sone our Lord Iesus, & to suppres and beat downe the pryde of the enemies of al trew

Religion within this Realme. Of the princip
ſuch as wer knowin to be men of good cõuerſat
honeſt fame in the priuie Church, wer choſin El
and Deacones to rule with the Miniſter. In th
blict Church: which burdene they paciẽtlie ſuf
1 Zeir and more, and then becauſe they coul
(without Neglecting of there awin priuate ho
lõger wait vpone the publict charge they deſire
they might be releaued, and vthers might be b
ned in there roume, which was thoght â petitiõ r
nable, of the whole Church. Aud therefor it was
ted vnto theme that they ſhuld nominat, and
vp in election ſuche perſonages as they in there
ſciences thoght moſte apte and abil to ſerue in
charge: prouiding that they ſhould nominate d
ble mo perſones then wer ſufficient to ſerue in
charge, to the end that the whole congregat
might haue there fre vote in there election, and
ordour hathe bene euer obſerued ſince that tym
the Churche of Edinburgh: that is, the olde ſeſ
before there departing nominates 24. in electi
Eldars, of whome 12. ar to be choſin, and 32. for
cones, of them 16. to be elected which perſones a
blictlie proclamed in the audience of the w
Church vpone â Sonday before noon after Ser
with admonitiõ to the Church that if any man k
any notorious cryme or cauſe that might vnable
of thoſe perſones to enter in ſuch â vocatioun
they ſhould notifie the ſame, the nixt thurſdayto
ſeſsiõ, or if any knew any perſones more able for
charge they ſhuld notifie the ſame vnto the ſaid
to the end that no mã without the Church ſhuld
pleine that he was ſpoiled of his libertie in elect

The Sonday following in the end of the ſerm
fore noone the hole Communicantes ar cõmand
be preſent at after noone, to geue there votes as
will anſwer before God to ſuche as they think
able to beare the charge of the Church with th
ſiſters. The votes of all being receaued the ſcroll

eliuered to any of the Miniſters, who keipeth the me ſecreate from the ſight of all men, til the nixt hurſday, thē in the ſeſsion he produces thē that the otes may be counted, Wher the manieſt votes with-it reſpect of perſone, hath the firſt place in the El-rſchip & ſo proceading till the nember of tuelf be ōpleit, ſo that if â poore man excead the riche mā in otes he preceadeth him in place & it is called the firſt cōd, and thrid Eldar, euin as the votes anſwereth: & is ſame is obſcrued in the electiō of the Deacones.

The fryday after that Iudgemēt is tane what perſo-es ar elected for Elders & Deacones to ſerue for that eir, the Miniſter after his Sermō readis the ſame na-es publictlie, & geues cōmandement publictlie that che perſones be preſent in the Church the nixt Sō-y at ſermone before noone in the place to be ap-ynted for theme to accept that charge, that God by e pluralitie of votes had laid vpone theme. Who ing cōuened, the miniſter after ſermō readis the na-es publictlie, the abſents are noted, & the preſentes admoniſed, to cōſider the dignitie of that vocatiō, hereunto God hathe called them, the dewtie that y aw to the people the dāger that lyis vpon them, hey be found negligent in that there vocation: d finallie the dewtie of the people towardis the rſones elected which being done this prayer is red.

¶ THE Prayer in the election of Eldaris and Deaconis.

O Eternall and euerlaſting God Father of oure Lord Ieſus Chriſt, who of thy infinit mercy & goodnes haſt choſin to thy ſelf â Churche of loſt ſeade of Adā, which thow haſt euer reulled by Inſpiratiō of thyne holy ſpirit, & yet not the les ſt alwayis vſed the miniſterie of mē as weill in prea ing of thy word & adminiſtratiō of thy Sacrāmēts, n giding of thy flok & prouiding for the poore with-he ſame as in the Law, Prophets & in thy glorious

Euãgel we haue witneſis which ordour ô Lord of thy mercy haſt now reſtored to vs again after the publict face of thy Church hathe bene defo be the tyrannie of that Roman Antichriſt. Grant vs ô Heauinlie Father hartes thãkful for the ben that we haue receaued, and geue vnto theſe our theren elected to theſe charges within thy Ch ſuch abundance of thy holie ſpirit that they ma ſound vigilant, and faithfull in that vocatioun v vnto thow of thy mercy haſt called them.

And albeit ô Lord theſe ſmal beginnigis ar co ned of the proud worlde, yet Lord thow for thy mercies ſaik bleſſe the ſame, in ſuch ſort that thy lie name may be glorified ſuperſtition and idol may be rooted out, & vertew may be plãted, no lie in this generation, but alſo to the poſtirit come. Amen. Grant vs this mercyfull Father ſ ſus Chriſt thy Sones ſaik in whoſe name we cal the as he hath taught vs ſaying. Oure Father.

And ſo with the reherſal of the Beleif after the ſhal be ſong this portion of the 103. Pſalme ver The Heauens hic ar and ſo to the end of that Pſ

After the whiche ſhall this ſchort admonition b uin to the elected.

Magnifie God who of his mercy hath called to rule within his Church: be faithfull in your v tion, ſchaw your ſelf Zealous to promote Verte not the faces of the wicked, but rebuk there w nes. Be merciful to the poore, & ſupport them vtermoſt of your power, and ſo ſhall ye recea benedictioun of God preſent and euerlaſting.

God ſaue the Kings Maieſtie and geue vnto hi Spirit of Sãctificatioun in his Zong age. Bleſſe gent & ſuch as aſsiſt him in vpryght counſal, & fructfullie conuert, or ſuddanlie confound the mies of trew Religioun, and of this afflicted co Wealth.

¶FINIS.

This part of the book, to the commencement of the Psalms, is reprinted in the "Phœnix," Vol. 2. p. 204 under the title of "Calvins Common Prayer Book"—

¶ THE CONFESSION OF FAITH VSED IN the Englisch Congregation at Geneua: receiued and approued by the Churche of Scotland.

1 *Rom.10.b*

2 *Gen.17.b. Iud.63.a 9.a.*

3 *Gene.1.a. Ephe.4.a.*

4 *Gene.1.d. Ioh 3.b. Mat.3.d. 9.d.*

5 *Hebr.1.a. Prou.8.c.*

6 *Genes.1. Apoc.32.b. Psa.33.c.*

7 *Gene.1.d. Ephe.4.c Col.3.b.*

8 *1.Cor.6.d Iob.17.a. Pro.16.a.*

9 *Matt.6.d Luk.17.e. 1.pet.5.c.*

10 *Philip.4.a.*

I BELEVE and confesse 2 my Lord God eternal, infinite, vnmeasurable, incomprehensible and inuisible, 3 one in substance and 4 thre in person, Father, Sonne and holie Ghost, who by his almightie 5 power and wisdome, hath 6 not onely of nothing created heauen, earth and all things therein conteined, and man after his owne 7 image, that he might in him be 8 glorified, but also by his 9 fatherlie prouidence gouerneth, mainteineth & preserueth the same, according to the 10 purpose of his wil.

I beleue in God. the Father almightie maker of heauen and earth.

I Beleue also and confesse 11 Iesus Christ the onelie Sauiour and Messias, who being equal with 12 God, made him self of no reputation, but toke on him the shape of a seruant, & became 13 man in all thing like vnto vs (sinne except) to

11 *Matth.1.d. Act.4.b 1 Tim.1.d.*
12 *Ioh.1.c. phi.2.a 1 tim.3 d. 1.ioh.5.d. rö.9.b.*
13 *Hebr.2.d. philip.2.b. 1.pet.2.d.*

And Iesus Christ his onelie Sonne, our Lord.

assure vs of mercie and forgiuenes. For when through our Father Adams transgressiō we ware become children of perdition, there was no meanes to bring vs from that yoke of sinne and damnation, but onely Iesus Christ our Lord: who giuing vs that by grace, which was his by nature, made vs through faith the childrē of God, who when the fulnes of time was come, was conceiued by the power of the holie Goſt, borne of the virgine Marie according to the flesh and preached in earth the Gospel of saluation, til at length, by tyrannie of the Priests, he was giltles condemned vnder Pontius Pilate, then president of Iurie, and moste sclanderously hanged on the crosse betwene two theues as a notorious trespasser, where taking vpon him the punishment of our sinnes, he deliuered vs from the curse of the Law.

Which was conceiued by the holie Ghoſt, borne of the virgine Marie. Suffred vnder Pontius Pilate, was crucified dead & buryed.

And forasmuche as he, being onely God, coulde not feele death, nether being onely man, coulde ouercome death, he ioyned bothe togēther, and suffred his humanitie to be punished with moste cruel death, feling in him selfe the angre and seuere iudgement of God, euen as if he had beno in the extreme torments of hel, and therefore cryed with a loude voi-

He descended into hel.

Rō. 5. 1.ioh. 1. Gene. 3. rom. 5. ephe. 1. gal. 3. Act. 4. 1.pet. 1. isa. 28. rom. 9. ioh. 1. heb. 1. rom. 1. psal. 2. 5 Gal. 3. rom. 8. ioh. 1. eph. 1. 6 Gala. 4. 10.f.rō. 1.a act. 2.d. 7 Isa. 7. luk. 1. rom. 1. 8 Act. 2. Isa. 53. 9 ioh. 7. Gala. 4.

11.f.g.12.c.mat.12.b.27.b.luk.23. 10
11 Actes.2.d. 1.pet.2.d.isa.53.c.

te, 1 My God my God, why haſt
thou forſaken me?

Thus of his 2 free mercie with-
out compulſion, the offred vp him
ſelf as the onelie ſacrifice to purge
the ſinnes of all the worlde, ſo that
all other ſacrifices for ſinne are
blaſphemous and derogate from
the ſufficiencie hereof. The which
death, albeit it did ſufficiently 3 re-
concile vs to God, yet the Scriptu-
res communely do attribute our
regeneration to his 4 reſurrection.
For as by 5 ryſing againe from the
graue the thrid day, he 6 conque-
red death, euen ſo the victorie of
our faith ſtandeth in his reſurre-
ction: and therefore without the
one we can not feele the benefite
of the other. For as by death 7 ſin-
ne was taken away, ſo our righ-
teouſnes was reſtored by his reſur-
rection.

The third day he roſe againe from death.

And becauſe he wolde 8 accom-
pliſh all things, and take poſſeſ-
ſion for vs in his kingdome, he
9 aſcended into heauen to en-
large that ſame kingdome by the
aboundant power of his 10 Spi-
rit: by whome we are moſt aſſu-
red of his continual 11 interceſ-
ſion towarde God the Father for
vs. And althogh he be in 12 heaue̅,
as touching his corporal preſen-
ce, where the Father hath now ſet
him at his 13 right hand, commit-

He aſcended into heaue̅.

And ſitteth at the right hād of God the Father almightie.

Rō. 8. 1.ioh. 2. Gene. 3. Rom. 5. Ephe. 1. Gal. 3. Act. 2. 1.pet. 2. Rom. 4. Ioh. 1. 1.ioh. 1. 6 Rom. 6. Col. 2. 1.cor. 15. Phil. 3. 7 Rom. 5. 1.cor. 15. 2.Cor. 13. 8 Rom. 4. Ephe. 4. Ioh. 14. Ephe. 2. 9 Mar. 16. Luk. 24. Act. 1. 1.cor. 15. 10 Luk. 24. Ioh. 14. Act. 2. 11 Rom. 8. Hebr. 9. 1.Ioh. 2. 12 Act. 10. 13 Coloſſ. 3.

ting vnto him the administration of all 1 things, aswel in heauen aboue, as in the earth beneth, yet is he 2 present with vs his members, euē to the end of the worlde, in preseruing and gouerning vs with his effectuál power and grace, who (when all things are 3 fulfilled, which God hathe spoken by the mouth of all his Prophetes since the worlde began) wil come in the 4 same visible forme, in the which he ascended with an vnspeakable 5 maiestie power and companie to separate the lambes from the goates, the elect from the reprobate: so that 6 none, whether he be aliue hem, or dead before, shal escape his iudgement.

From thence shalhe come to iudge the quicke & the dead.

Rom. 4
heb. 1
10. 12.
1
Ephe. 1
phili. 2.
col. 2. c.
2
Mat. 24
3
Act. 3. 4
4
Act. 1.
5
Mat. 25.
Phili. 3.
6
Mat. 24
Act 10.
1. Cor. 15

MOreouer, I beleue and confesse the holie Ghost, 7 God equal with the Father and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs into all trueth, persuading most assuredly in our 8 cōsciences, that we be the children of God, brethren to Iesus Christ, and fellow heires with him of life euerlasting: yet notwithstanding it is not sufficient to beleue that God is omnipotent and merciful, that Christ hath made satisfaction, or that the holie Ghost hath his power and effect, except we do 9 applie the same benefites to our selues whiche are Gods 10 elect.

I beleue in the holie Ghost.

1. Thas.
2. Thess.
1. Tim. 4.
7
Mat. 3.
1. ioh. 5.
1. pet. 1.
1. Cor. 6.
ioh. 16.
Act. 17.
8
Rom. 3.
gala. 3.
9
Abac. 1.
ro. 16.
1 ioh. 3.
10

The holie

I beleue therefore and confesse

ioh. 17.

one

1 one holie 1 Churche, whiche (as *catholicke Church the cõmunion of Saintes.*
Mat.16.c 2 membres of Iesus Christ the bne-
Ioh.19.a. he 3 heade thereof) 4 consentin
ephe.5 b. faith, hope and charitie, vsing the
rom.8.a. giftes of God, 5 whether they be
Cant.2.c. temporal or spirituall, to the pro-
2 fite and furtherance of the same.
Ephes.1.d which Church is not 6 sene to mãs
Coloss.1.a eye, but onely knowen to God,
1.cor.12.c. who of the lost sonnes of Adam,
3 hath ordeined some as 7 vessels of
Ephe.4.d. wrath to damnation and hath cho-
4 sen others, as vessels of his mercie,
Eph 4.a. to be saued: the which also in due
philip.3.d time, he 8 calleth to integritie of
colos.2.a. life and godlie conuersation, to
5 make them a glorious Churche to
Act.2.g. him selfe.

4 But that Church whiche is 9 vi-
rom.12.c. sible and sene to the eye, hathe
1.cor.12.b three tokens, or markes, whereby
ephes.4.c it may be knowē. First the 10 word
6 of God conteined in the olde and
Rom.11.a newe Testament, which as it it is
7 aboue the authoritie of the same
Rom.9.c. Churche; and onely 12 sufficient
eph.1.& b to instruct vs in all things, concer-
& ning saluation: so is it left for 13 all
Rom 8.e. degrees of men, to read and vnder-
ephes.5.e. stand. For without this word 14 ne-
9 ther Church, council, or decre, can
Mat 18.c establish any point touching salua-
1.cor.15.b tion.

10 The second is the holie 15 Sacra-
Mat.28.d

rom.10.c.2.cor.3.4.ephe.2.d.ioh.10.a 2.tim.3.d.
2.pet.1.d. 11 *Ephesi.2.d.matt.17.c. ioh.10.a.b.*
12 *Ioh.20.g.2.tim.3.d.* 13 *Isai.1.b.ioh.5.a.*
14 *Ephesi.5.c.mat.15.b.* 15 *Matt.26.c.28.f.*

ments, to wit; of Baptisme and the Lords Supper, which Sacraments Christ hathe left vnto vs, as holie signes, and seales of Gods promises: For as by Baptisme, once receiued, is signified that we (aswel infants, as others of age and discretion) being 1 strangers from God by original sinne, are receiued into his familie and congregation, with ful assurance, that althogh this roote of sinne lie hid in vs, yet to the elect it shal not be 2 imputed: so the 3 Supper declareth that God, as a most prouident Father, doeth not onely feede our bodies, but also spiritually nourish our soules with the 4 graces and benefites of Iesus Christ (which the Scripture calleth eating of his flesh, and drinking of his blood) nether must we in the administration of these Sacraments follow mans phantasie, but as Christ him self hath ordeined, so must they be ministred: and by suche as by 5 ordinarie vocation are thereunto called. Therefore whosoeuer reserueth and worshippeth these Sacraments, or contrariwise contemneth them in tyme and place, procureth to him self damnation.

1 Rom. 5. ephe. 2. 2 tite. 3. gala. 3. rom. 7. 3 Rom. 4. psal. 31. 4 1. Cor. 11. Ioh. 6. 5 Hebr. 5. ioh. 3.

The third marke of this Church is 6 ecclesiastical discipline, which standeth in admonition, and correction of fautes. The final end whereof is excommunication, by the consent of the Church 7 determined, if the offender be obsti-

6 Matt. 18. luk. 17. leui. 19. eccl. 19.

7 1. Cor. 5.

nat,

nat. And beſides this eccleſiaſti-
1 cal diſcipline, I acknowledge to
Ro.13.a belong to this Churche a political
wisd.6.a 1 Magiſtrate: who miniſtreth to
sir.3.a euery man iuſtice, defending the
1.pet.2.c good and puniſhing the euil. To
2 whome we muſt rendre honor
Act.5.e and obedience in all things, which
3 are not 2 contrarie to the worde of
Exo.32.f God.
2.king.18 And as 3 Moſes, Ezechias, Ie-
23. ſias, and other godlie rulers pur-
2.chr.29 ged the Churche of God from ſu-
35. perſtition, and idolatrie, ſo the
4 defenſe of Chriſts Churche ap-
2.Tim. perteineth to the Chriſtian Magi-
4.a ſtrates, againſt all idolaters and
col.3.d heretiks, as Papiſts, Anabaptiſts,
mat.15.b with ſuche like limmes of Anti-
isa.29.b chriſt to roote out all 4 doctrine of
heb.9.c deuils and men, as the maſſe, pur-
10.a gatorie, limbus patrum, prayers to
act.10.g ſaintes, and for the dead, freewil,
1.ioh.2.a diſtinction of meates, apparel and
rom.7.c dayes, vowes of ſingle life, pre-
galat.5.c ſence at idole ſeruice, mans meri- *The*
col.2.c tes, with ſuche like, whiche drawe *forgi-*
rom.14.a vs from the ſocietie of Chriſts *uenes*
1.tim.4.a Church, wherein ſtandeth 5 onely *of ſin-*
mat.19.b remiſſion of ſinnes, purchaſed by *nes.*
1.cor.7.b Chriſts blood, to all them that be-
1.cor.8.c leue, whether they be Iewes, or
10. Gentiles, and leade vs to vaine con-
2.cor.6.c fidence in creatures, and truſt in our
luk.17.a owne imaginations. The puniſh-
rom.3.c ment whereof, although God often
1.cor.3.c

galat.4.b. 5 *Iſa.33.d.matt.18.c.ioh.20.e.*
2.cor.5.d.rom.1.b.10.b.ephe.1.d.

The resurrection of the bodie.

times 2 deferreth in this life: yet after the general 2 resurrection, when our soules and bodies shall rise againe to immortalitie, they shal be 3 damned to vnquenchable fyre: and then we which haue forsaken all mans wisdome to cleaue vnto Christ, shal heare the ioyful voyce, 4 Come ye blessed of my Father, inherite ye the kingdome prepared for you from the beginning of the worlde, and so shal go triumphing with him, in 5 bodie and soule; to remaine euerlastingly in glorie, where we shal see God 6 face to face; and shal no more nede one to instruct another: for we shall all knowe him from the highest to the lowest: to whome with the Sonne and the holie Ghost be all prai-

And life euerlasting.

se, honour and glorie now and euer.

So be it.

1
2. Pet. 2.
iude. 1.
rom 9.
2
Act. 24.
1. cor. 15.
philip. 3.
1. thes. 4.
3
2. The. 1.
2. ioh. 12.
isa. 30.
ioh. 5. c.
4
Mat. 25.
5
1. The.
d. 5.
ioh 5. c.
isa. 16.
6
1. cor. 13.
1. ioh. 3.
iere. 31.
hebr. 8.

OF THE MINISTERS AND THEIR ELECTION.

* * *

¶ WHAT THINGS are chiefly required in the Ministers.

1 *Act. 1. d. 15. a. 14. f.*

LET the first Church first diligently consider that the Minister, which is to be chosen, be not founde 2 culpable of any suche faultes, whiche saint Paul reprehendeth in a man of that vocation: but contrari wise, indued with such vertues, that he may be able to vndertake his charge and diligently execute the same. Secondly, that he 3 distribute faithfully the word of God, and minister the Sacraments syncerely. Euer 4 careful not onely to teache his flocke publickly, but also priuatly to admonish them remembring alwayes, that if any thing 5 perish through his defaut, the Lord wil require it at his hands.

2 *1. tim. 3. a. 2. tim. 2. b. and 4. a. exec. 33. a. Ierem. 3. d. Ioh. 21. c. Isa. 62. c. 1. Cor. 9. d.*

3 *1. Tim. 2. c. 1. Cor. 4. c. Mat. 25. e. and. 25. d. 1. Cor. 1. c.*

4 *Act. 20. d. 1. Tim. 4. a.*

5 *Exec. 3. d. 2. Cor. 9. c.*

Of their office and duetie.

6 BEcause the charge of the worde of God is of greater 6 importance then that any man is able to dispence therewith: and saint Paul exhorteth to 7 esteme them, as ministers of Christ, and

6 *1. Cor. 9. e. Act. 6. a. Luk. 12. c.*

7 *1. Cor. 4. a.*

2.Cor.4.b. disposers of Gods mysteries not 1 lord
1 rulers, as saint Peter saith, ouer the fl
1.Pet.5.a. therefore the Pastors or Ministers chi
2.Cor.1.d. fice, standeth in 2 preaching the wor
Mat.20.d God, & ministring the Sacraments, se
2 in consolations, iudgements, elections,
Mat.26.c other political affaires his 3 counsel, ra
28.d. then authoritie taketh place. And if so
Mal.2.a. the Congregation vpon iuste cause agr
1.pet.4.c. excommunicate, then it belongeth to
Act.3.c. Minister, according to their 4 general
and 16.f. termination, to pronounce the sentence
1.Cor.5.d. the end that al things may be done 5 or
15.a. ly and without confusion.

3
act.20.e.f
2.Cor.4.b

The maner of electing the Pastors or Ministers.

4
1.Cor.5.b.

5
1.Cor.14.g

THe Ministers and Elders at fi
times, as there wanteth a Minist
6 assemble the whole Congregati
6 exhorting them to aduise and co
Act.11.b. and 14.d. sider who may best serue in that rou
Tit.1.b. & office. And if there be choise, the Churc
appointe two or three vpon some certein
day to be examined by the Ministers an
Elders.

7 First, as touching their 7 doctrine, wh
2.Tim.3.f. ther he that shulde be minister, haue goo
Tit.1.b. and sounde knowledge in the holie Scr
ptures, and fit and apt giftes to communi
cate the same to the edification of the peo
ple. For the trial whereof, they propose him
a theame, or text to be treated priuatly,
whereby his habilitie may the more ma
nifestly appeare vnto them.

Secondly, they inquire of his life and
conuersation, if he haue in times past liued
without

without sclander, & gouerned him self in
uche sorte as the worde of God hathe not 1.
heard euil, or bene sclandred through his *Rom.2.d.*
occasion, which being seuerally done, they *Iam.1.d.*
signifie vnto the Congregation whose gif- *1.Sam.2.c.*
es they finde moste mete, and profitable *1.Tim.5.d.*
for that ministerie appointing also by a ge-
neral consent eight dayes at the least that
euerie man may diligently inquire of his
life and maners.

At the which time, the Minister exhor- 2
eth them to humble them selues to God, *Act.13.a.*
by 2 fasting and prayer, that both their ele- *and 14.d.*
ction may be agreable to his wil, and also *Luk.3.c*
profitable to the Church. And if in the mea-
ne season, any thing be broght aganist him
whereby he may be found vnworthie by
lawful probations, then is he dismissed, and
for him other presented. If nothing be alled-
ged vpon some certeine day, one of the
ministers at the morning sermon presen-
teth him againe to the Church, framing his
sermō, or some parte thereof, to the setting
foorth of his duetie.

Then at after noone, the sermon ended,
the minister exhorteth them to the ele-
ction, with the 3 inuocation of Gods Na- 3
me, directing his prayer, as God shal moue *1.Cor.10.g*
his heart. In like maner after the election, *Coloss.3.c.*
the minister giueth 4 thankes to God with *Mat.9.d*
request of suche things, as shalbe necessarie 4
for his office. After that he is appointed Mi- *1.Thes.5.c*
nister, the people sing a psalme & departe. *Colos.4.a.*
Ephes.5.d
Philip.1.c

Of the Elders, and as touching their office and election.

2.Cor.1 Rom.11.c Act.14.d 16.a.20.d Rom.12.b Eph.4.c. 1.Cor.12.d Iam.5.c. 1.pet.5.a

THe 1 Elders muste be men of go life, & godlie conuersation, with blame and all suspicion, careful f the flocke, wise and aboue all thing fearing God.

Whose office standeth in gouernin with the rest of the ministers, in consultin admonishing, correcting and ordering a things appertening to the state of the Co gregation. And they differ from the mini sters, in that they preache not the worde nor minister the Sacraments. In assemblin the people, nether they without the Min sters, nor the Ministers without them ma attempt any thing. And if any of the iust nombre want, the Minister by the consen of the rest, warneth the people thereof, an finally admonisheth them to obser e th same ordre, whiche was vsed in ch sin the Ministers, as farre foorthe as their voca tion requireth.

Of the Deacons and their office and election.

Act. 6.a. 1.tim.3.b.

2 THe 2 Deacons must be men of good estimacion and reporte, discreete, o good conscience, charitable, wise, & finally indued with suche vertues, a S. Paul requireth in them. Their office is to gather the almes diligently, & faithfully

Rom.12.b

3 to distribute it, with the cõsent of the mi nisters, and Elders: also to prouide for the sicke and impotent persones, hauing euer diligẽt care, that the charitie of godlie me

2.Thes.3.a

4 be not wasted 4 vpon loiterers & idle vaga bondes. Their electio is, as hath bene afore rehearsed in the Ministers and Elders.

¶ We are

We are not ignorant that the Scriptures make mencion of a fourth kinde of Miniſters, left to the Church of Christ, which eal ſo are verie profitable, where time and place do permit.

These Miniſters are called 4. teachers or doctors, whoſe office is to inſtruct and teach the faithfull in ſounde doctrine, prouiding with all diligence, that the puritie of the Goſpel be not corrupt, either through ignorance, or euil opinions. Not withſtanding, conſidering the preſent ſtate of things, we comprehend vnder this title ſuche meanes, as God hath in his Church, that it ſhulde not be left deſolate, nor yet his doctrine decay, for deſaut of Miniſters thereof. 4 Eph. 4. c. 1. Cor. 12. c

Therefore to terme it by a word more vſual in theſe our dayes, we may cal it the order of Scholes, wherein the higheſt degre and moſte annexed to the miniſterie and gouernement of the Church, is the expoſitiõ of Gods word, conteined in the olde and newe Teſtament.

But becauſe men can not ſo wel profit in that knowledge, except they be firſt inſtructed in the tongues and humaine ſciences, (for now God worketh not communely by miracles) it is neceſſarie that ſeede be ſowen for the time to come, to the intẽt that the church be not left barren, and waſte to our poſteritie, and that Scholes alſo be erected, and Colledges mainteined with iuſte and ſufficient ſtipendes, wherein youth may be trained in the knowledge and feare of God, that in theyr ripe age they may proue worthie membres of our Lord Ieſus Christ, whether it be to rule in ciuile policie, or to ſerue in the ſpirituall miniſterie, or els to liue in godlie reuerence and ſubiection.

The wekelie assemblie of the Ministers, Elders and Deacons.

TO the intent that the ministerie of
Gods worde may be had in reuere-
ce, & not brought to cõtẽpt through
1 the euil 1 cõuersation of such, as are
Rom 2.d. called thereunto, & also that fautes & vices
exek 36.c. may not by long suffrãce 2 growe at lẽgth
ïsa. 52.b. to extreme inconueniences: it is ordeined
2 that euery thursday the Ministers & Elders
2. Tim. 2.c in their assemblie or Consistorie diligẽtly
3 3 examine all such fautes and suspicions, as
1. Cor. 5 b. may be espied, not onely amongs others,
but chiefly amongs them selues, lest they
seme to be culpable of that which our Sa-
4 uiour Christ 4 reproued in the Pharises,
Matt. 7.a. who coulde espie a mote in another mans
luk 6.f. eye, & could not see a beame in their owne.
rom. 2.c. And because the 5 eye ought to be more
5 cleare then the rest of the bodie, the Mini-
Matt. 6.c. ster may not be spotted with any vice, but
luk. 11.a. to the great sclander of Gods worde, whose
message he beareth. Therefore it is to be
vnderstand that there be certeine fautes,
which if they be deprehended in a minis-
ster, he ought to be deposed: as heresie, pa-
pistrie, schisme, blasphemie, periurie, forni-
cation theft, drunkennes, vsurie, fighting,
vnlawfull games with suche like.

Others are more tolerable, if so be that
after brotherlie admonitiõ he amende his
faut: as strange and vnprofitable facion in
preachig the Scriptures, curiositie in seking
vaine questions, negligẽce, aswel in his ser-
mons, and in studying the Scriptures, as in
all other things cõcerning his vocatiõ, scur-
rilitie,

rilitie, flattering, lying, backbiting, wanton wordes, deceit, couetousnes, taunting, dissolution in apparrel, gesture and other his doings, which vices as they be odious in all mē, so in him that ought to be as an 1 example to others of perfectiō, in no wise are to be suffred: especially, if so be that according to Gods 2 rule, being brotherly aduertised, he acknowledge not his faut and amend.

1 *Matt. 5.b. mark. 9.g.*

2 *Mat. 18.b luk. 17.a. iam. 5.d.*

Interpretation of the Scriptures.

EVerie weeke once the Congregation assemble to heare some place of the Scriptures orderly 3 expounded. At which time it is lawful for euerie mā to speake or inquire as God shal moue his heart, and the text minister occasion, so it be without pertinacitie or disdaine, as one that rather seketh to profite then to contend. And if so be any contention rise, then suche as are appointed Moderators, either satisfie the partie, or els if he seme to cauil, exhorte him to kepe silence, referring the iudgement thereof to the Ministers, and Elders, to be determined in their assemblie before mencioned.

3 *1.Cor.14.c 1.thes. 5.d ephe. 4.b. 1.cor.12.d.*

¶ When the Congregation is assembled at the houre appointed, the Minister vseth this confession, or like in effect, exhorting the people diligently to examine them selues, following in their hearts the tenor of his wordes. X

THE CONFESSION of our sinnes.

O Eternal God & most merciful Father, we cōfesse, & acknowledge her before

1 thy diuine maiestie, that we are miserable
Rom. 3.a. 1 sinners, 2 conceiued and borne in sinne
psal. 14.b. & iniquitie, so that in vs there is no 3 good
2 nes. For the 4 flesh euermore rebelleth a-
Psal. 15.a. gainst the spirit, whereby we continually
3 4 transgresse thine holie precepts, and com-
Gal. 5.c. mandemẽts, and so purchase to our selues
5 through thy iuste iudgement 5 death and
Rom. 2.a. damnation. Notwithstanding, ô heauenlie
iere. 3.g. Father, forasmuche as we are displeased
isa. 10.b. with our selues for the sinnes that wé haue committed against thee, and do vnfainedly repent vs of the same, we moste humbly beseech thee for Iesus Christs sake, to shew thy mercie vpon vs, to forgiue vs all our sinnes, and to increase thine holie Spirit in
6 vs, that we 6 acknowledging from the bo-
Colo. 3.a. tom of our hearts our owne vnrighteous-
rom. 6.a. nes, may from henceforthe not onely mor-
eph. 4.c 5. tifie our sinful lustes and affections, but also
1. pet. 2.a. bring foorthe such fruites, as may be agreable to thy moste blessed will: not for the
7 worthines thereof, but for the 7 merites of
Rom. 5.a. thy dearly beloued sonne Iesus Christ our
hebr. 9.d. onely Sauiour, whome thou hast already
eph. 2.d. giuen an oblation and offering for our sin-
8 nes, and for whose 8 sake we are certeinly
Ioh. 14.b. persuaded, that thou wilt denie vs nothing
16. that we shal aske in his name, according to
mat. 7.b. thy wil. For thy 9 Spirit doeth assure our
iam. 1.a. consciences, that thou art our merciful Fa-
9 ther, and so loueste vs thy children through
Ioh. 3.d. him, that 10 nothing is able to remoue
rō. 8.b.e.g. thine heauenlie grace and fauour from vs.
10 To thee therefore, ô Father, with the Son-
Rom. 8.g. ne and the holie Ghost be all honor and glorie, worlde without end. So be it.

AN

ANOTHER CONFESSION AND Prayer commonlye vſed in the Church of Edinburgh, on the day of commune prayers.

O Dreadful and moſt mightie God, thou that from the beginning haſt declared thy ſelf a conſuming fyre, againſt the contemners of thy moſt holy precepts: & yet to the penitēt ſinners, haſt alwayes ſhewed thy ſelf, a fauorable father, & a God ful of mercie: we thy creatures, and workmanſhip of thine owne hādes, confeſſe our ſelues moſte vnworthy to open our eyes vnto the heauens, but farre leſſe to appeare in thy preſence. For our cōſciences accuſe vs, and our manifeſt iniquities haue borne witnes againſt vs, that we haue declined frō thee. We haue bene polluted with Idolatrie: we haue giuen thy glorie to creatures: we haue ſought ſupport where it was not to be founde, & haue lyghtlyed thy moſt holeſome admonitions. The manifeſt corruption of our liues in all eſtates, euidētly proūeth, that we haue not rightly regarded thy ſtatutes, lawes, & holy ordinācs. And this was not onely done, ô Lorde, in the time of our blindnes: but euen now, whē of thy mercie thou haſt opened vnto vs an entrance to thine heauenly kingdome, by the preaching of thine holy Euāgel, the whole body of this miſerable Realme ſtil continueth in their former impietie. For the moſte parte, alas,

following the footesteps of the blynde and obstinate Princesse, vtterly despise the light of thyne Euangell, and delyte in ignorãce and idolatrie: others lyue as a people without God, and without all feare of thy terrible iudgementes. And some, O Lord, that in mouth professe thy blessed Euangel, by their sclãderous lyfe blaspheme the same. We are not ignorant, O Lord, that thou art a righteous iudge, that cã not suffer iniquitie long to be vnpunished vpon the obstinate transgressors: especially, O Lord, when that after so lõg blindnes and horrible defection from thee, so louingly, thou callest vs agayne to thy fauour and fellowship, and that yet we do obstinatlie rebel, we haue, O Lord, in our extreme miserie called vnto thee. Yea, euen when we appeared vtterly to haue bene consumed in the furye of our enemies, and then dideste thou mercifully incline thyne eares vnto vs. Thou foughteste for vs euen by thine owne power, when in vs there was nether wisdome nor force. Thou alone brakeste the yoake from our neckes, and set vs at libertie, when we by our foolishnes had made our selues sclaues vnto strangiers, and mercifully vnto this day haste thou continued with vs the light of thine Euangel, and doest ceaseste not to heape vpõ vs benefites, both spiritual and tẽporal. But yet alas, O Lord, we clearly see, that our great ingratitude craueth farther punishment at thy hande, the signes whereof are euident before our eyes. (For the whispering of sedition: the contempt of thy graces offered: and the mainteinance of Idolatrie, are assured signes of thy farther plagues to fall vpon vs in particular for our greiuous offences. And

This clause included within the () may

this

this vnmeaſurable vntemperatnes of the ayre, doeth alſo threaten thyne accuſtomed plague of famine, which comm[illegible] followeth ryotous exceſſe and cont[illegible] the pore, wherewith alas, the wh[illegible] is repleniſhed.)

be vſed, or any of as

We haue nothing, O Lord, th[illegible] laye betwixt vs and thy iudgeme[illegible] thyne onely mercie, freely offred vnto vs in thy deare Sonne our Lord Ieſus Chriſt, purchaſed to vs by his death and paſsion. For if thou wilt enter in iudgement with vs thy creatures, and kepe in minde our greiuous ſinnes and offences, then cā there no fleſh eſcape condemnation. And therefore, we moſt humbly beſeche thee, O Father of mercies, for Chriſt Ieſus thy ſonnes ſake, to take from vs, theſe ſtony hearts, who ſo long haue heard, aſwel thy mercies, as ſeuere iudgemēts, and yet haue not bene effectually moued with the ſame: & giue vnto vs hearts mollified by thy ſpirit, that may both cōceiue and kepe in mynde the reuerence that is due vnto thy Maieſtie. Loke, O Lord, vnto thy choſen children laboring vnder the imperfections of the fleſhe, and graunt vnto vs that victorie that thou haſt promiſed vnto vs by Ieſus Chriſt thy ſonne our onely Sauiour, mediator and lawgiuer. To whome with thee and the holy Ghoſt be all honor & praiſe now and euer.

Amen.

A CONFESSION

of ſinnes, and petitions made vnto God in the tyme of our extreame troubles, & yet commonly vſed in the Churches of Scotland, before the ſermon.

ETernal and euerlaſting God, father of our Lord Ieſus Chriſt thou that ſhewest mercy & kepeſt conuenant with them that loue, and in reuerence kepe thy commandements, euen when thou powreſtfoorth thy hote diſpleaſure and iuſte iudgements, vpon the obſtinat inobediant. We here, proſtrat our ſelues before the throne of thy maieſtie, from our hearte confeſſing, that iuſtely thou haſt punished vs by the tyrannie of ſtrangers, & that more iuſtelie thou mayeſt bring vpon vs againe the bondage and yoak whiche of thy mercy for a ceaſon thou haſt remoued. Our Kings, Princes, and people in blindnes haue refuſed the word of thyne eternal veritie, & in ſo doing, we haue refuſed the league of thy mercy offered to vs, in Ieſus Chriſt thy ſonne, whiche albeit thou now of thy meere mercy haſt offered to vs againe in ſuch aboundance, that noue can be excuſed by reaſon of ignorance. yet not the leſſe to the iudgement of men, impietie ouerflow eth the whole face of this realme. For the great multitude delite them ſelues in ignorance and Idolatrie: and ſuch alas as appeare to reuerence and imbrace thy word, do not expreſſe the fruites of repentance, as it becometh the people, to whome thou haſt

ſhewed

ſhewed thy ſelf, ſo merciful, and fauorable Theſe are thy iuſte iudgements, ô Lorde, where by thou puniſheſt ſinne by ſinne, & man by his owne iniquitie, ſo that there can be no end of ſinne, except thou preuẽ vs with thy vndeſerued grace. Conuert vs therefore, ô Lord, and we ſhalbe conuerted ſuffer not our vnthankfulnes to procure of thy moſt iuſte iudgements, that ſtrangers againe impire aboue vs, nether yet that the light of thy Euangel be taken from vs, But how ſoeuer it be, that the great multitude be altogether rebellious, and alſo that in vs there rẽmaineth perpetual imperfections, yet for the glory of thy owne Name, & for the glory of thy oneli beloued Sonne Ieſus Chriſt, whoſe veritie and Euangel thou of thy meere mercy haſt manifeſted amongſt vs: it vil pleaſe thee to take vs in to thy protection and in thy defence that all the worde may knowe, that as of thy meere mercy, thou haſt begone this worke of our ſaluation amongſt vs, ſo of this ſame mercy thou wilt continue it. Graunt vs this mercyful Father for Chriſt Ieſus thy Sonnes ſake. So be it.

¶This done, the people ſing a Pſalme all together in a plaine tune: which ended, the miniſter prayeth for the aſſiſtance of Gods holy Spirit, as the ſame ſhall moue his heart & ſo proceedeth to the ſermon, vſing after the ſermon, this prayer following, or ſuch like.

¶A PRAYER FOR THE WHOle ſtate of Chriſts Church.

ALmightie God, and moſte merciful Father, we I humbly ſubmit our ſelues 1. Pet. 5. b.

1 and I fall downe before thy maieſtie, beſe-
Nom 26.a ching thee from the botom of our heartes,
deut. 9.c. that this 2 ſeede of thy worde, now ſowen
ioſ 7.b. among vs, may take ſuche depe roote, that
2 nether the burning heate of perſecution
Mat. 13.a. cauſe it to wither, nether the thornie cares
of this life do choke it, but that as ſeede
ſowē in good grounde, it may bring foorth
thirtie, ſixtie & an hundreth folde, as thine
heauenlie wiſdome hathe appointed. And
becauſe we haue nede cōtinually to craue
3 many things at thine hands, we hūbly be-
Luk. 11.b. ſech thee, O heauēly Father, to graūt vs thi-
rom. 8.c. ne holie 3 Spirit, to direct our petitiōs, that
Iam 5 d. they may proceede frō ſuch a feruēt minde
1.ioh 5.e. as may be agreable ro thy moſt bleſſed wil.
rom 12.d. And ſeing that our infirmitie is able 4 to
wiſd. 9.c. do nothing without thine helpe, and that
4 thou art not ignorant with how many,
2.Cor 3.a. and great 5 tentations we poore wretches
ioh 19.a. are on euery ſide incloſed and compaſſed,
phili. 2.b. let thy ſtrength, O Lord, ſuſteine our weak-
5 nes, that we being defended with the force
Pſal. 40.c of thy grace, may be ſafely preſerued a-
1.pet.1.a gainſt all aſſautes of Satā, who goeth about
6 continually like a 6 roaring lion ſeking to
1.Pet. 5.b. deuoure vs. 7 Increaſe our faith, O merci-
7 full Father, that we do not ſwarue at any
Luk.17.a. time from thine heauenlie worde, but aug-
8 ment in vs hope and loue, with a careſull
Pſa. 95.b. keping of all thy commandements, that
heb.3.4.c. no 8 hardnes of heart, no hypocriſie, 9 no
9 concupiſcence of the eyes, nor intiſements
1. Ioh.2.e. of the worlde, do drawe vs away frō thine
10 obedience. And ſeing we liue now in theſe
1.Tim 4.a moſte 10 perillous times, let thy fatherlie
2.pet 3.a. prouidence defend vs againſt the violence
2.tim.3.a. of all our enemies, which do euery where
ind. a.b.c. purſue vs, but chiefly againſt the wicked

rage

rage and furious vproares of that Romiſh idole, enemie 1 to thy Chriſt. 1

Furthermore, for aſmuche as by thine holie Apoſtle we be taught to make our 2 prayers, and ſupplications for all men, we pray not onely for our ſelues here preſent, but beſeche thee alſo, to reduce all ſuch as be yet ignorant, from the miſerable captiuitie of blindnes and error, to the pure vnderſtanding of thine heauenlie trueth, that we all with one 3 conſent & vnitie of mindes, may worſhip thee our onelie God and Sauiour: and that all Paſtors, ſhepherds, and miniſters, to whome thou haſt committed the 4 diſpenſation of thine holie worde, and charge of thy choſen people, may both in their life and doctrine, be founde faithfull, ſetting onely before theyr eyes thy glorie, and that by them all poore ſhepe which wander & go aſtray may be gathered and brought home to thy folde.

2 *Theſ.* 2. *a* 1 *Ioh.* 2. *c.* *Reue.* 12. *d.* 17. *c.* 2 2 *Tim.* 2. *a* 3 *Rom.* 15. *b* 1 *Cor.* 1. *b.* *Ephe.* 4. *a.* 4 *Ioh.* 21. *d.* *Mat.* 28. *d.* 1 *Cor.* 9. *c.* *Mark.* 16. *d*

Moreouer, becauſe the 5 hearts of rulers are in thine hands, we beſeche thee to direct and gouerne the hearts of all Kings, Princes, and Magiſtrates, to whome thou haſt committed the 6 ſworde: eſpecially, O Lord, according to our bounden duetie, we beſeche thee to mainteine and increaſe the noble eſtate of the Quenes maieſtie, and hir honorable counſel with all the eſtate and whole bodie of the commune wealth. Let thy fatherlie fauour ſo preſerue her, & thine holie Spirit ſo gouerne her heart, that ſhe may in ſuche ſorte execute her office, that thy religion may be purelye mainteined, 7 maners reformed, & ſinne puniſhed according to the preciſe rule of thine holie worde. 5 *Prou.* 21. *a* 6 *Rom.* 13. *b* *Ioh.* 19. *b.* 7 1 *Tim.* 2. *a.* *Iam.* 1. *d.* 8 2 *Cor.* 12. *a* *Rom.* 12. *b.*

And for that we be all 8 membres of the

mysticall bodie of Christ Iesus, we make
our requestes vnto thee, ô heauelie Father
1 Iam.5.c. for al such as are 1 afflicted with any kinde
of crosse or tribulation, as warre, plague, fa-
mine, sickenes, pouertie, imprisonment, per-
secution, banishment, or any other kinde
of thy roddes: whether it be 2 grief of bo-
2 2.Cor.1.d. dy, or vnquietnes of minde, that it wolde
Heb.13.a. please thee to giue them pacience and cō-
stancie, til thou send them ful deliuerāce
of all their troubles. And finally, ô Lord
God, moste mercifull Father, we moste hū-
bly beseche thee, to shewe thy great mer-
cies vpon our brethren, which are persecu-
3 Heb.13.g. ted, cast in 3 prison, & daily condemned to
rom.8.g. death for the testimonie of thy trueth. And
Psal.43.d. though they be vtterly destitute of all 4
mans aide, yet let thy swete comfort ne-
4 Ioh.10.f. uer departe frō them, but so inflame their
hearts with thine holie Spirit, that they
may boldely, and chearfully abide suche
5 tryal, as thy 6 godlie wisedome shall ap-
5 1.Pet.1.b. point so that at lēgth aswel by their death
6 as by their 7 life, the kingdome of thy
Act.2.d. Sonne Iesus Christ may increase and shine
mat.10.d through all the worlde. In whose name
luk.11.d. we make our humble peticions vnto thee,
as he hath taught vs.
7 Rom.14.b Our father which art in heauen, &c.

ALmightie & euerliuing God, vouch
saue, we beseche thee, to graunt vs
8 perfite continuance in thy liuelie
Luk.17.l. faith, 8 augmenting the same in vs
daily, til we growe to the full measure of
9 our 9 perfectiō in Christ, whereof we make
Eph.4.c. our confession, saying.

I beleue

I beleue in God, &c.

¶ *Then the people ſing a Pſalme, which ended, the Miniſter pronoũceth one of theſe bleſſings, and ſo the Congregation departeth.*

THe Lord bleſſe vs & ſaue vs: the Lord make his face ſhine vpon vs, and be merciful vnto vs: the Lord turne his countenãce towarde vs, & graunte vs his peace. *Nom. 6. d.*

THe grace of our Lord Ieſus Chriſt, the loue of God and communion of the holie Ghoſt be with vs all, So be it. *2. Cor. 13. d*

¶ *It ſhal not be neceſſarie for the Miniſter dayly to repeate all theſe things before mencioned, but beginning with ſome maner of cõfeſſion, to procede to the ſermon, which ended, he either vſeth the prayer for all eſtates before mencioned, or els prayeth, as the Spirit of God ſhall moue his heart, framing the ſame according to the time and matter which he hath intreated of. And if there ſhal be at any time any preſent plague, famine, peſtilence, warre, or ſuche like, which be euidẽt tokẽs of Gods wrath: as it is our parte, to acknowledge our ſinnes to be the occaſion thereof, ſo are we appointed by the Scriptures to giue our ſelues to mourning, faſting, & prayer, as the meanes to turne away Gods heauie diſpleaſure. Therefore it ſhal be cõuenient, that the miniſter at ſuche time, do not onely admoniſh the people thereof, but alſo vſe ſome forme of prayer, according as the preſent neceſſitie requireth, to the which he may appoint, by a commune conſent, ſome ſeueral day after the ſermon, weekely to be obſerued.* *Leui. 26. d deu. 28. d. 1. kin. 8. d. 2. ſap. 24. d*

¶ *Theſe prayers that followe, are vſed in the French Church of Geneua; the firſt ſeruith*

for Sonday after the ſermon and the oth
that followeth, is ſaid vpon wedneſd
which is the day of commune prayer.

Another maner of prayer after the ſermon.

ALmightie God and heauenlie Fa
ther, ſince thou haſte promiſed t
graunte our requeſts whiche w
ſhal make vnto thee in the Nam
of our Lord Ieſus Chriſt thy welbeloue
Sonne: and we are alſo taught by him an
his Apoſtles to aſſemble our ſelues in hi
name, promiſing that he wil be among u
and make interceſsion for vs vnto thee, fo
the obteining of all ſuche things, as w
ſhal agre vpon here in earth: we therefo
(hauing firſt thy commandement to pra
for ſuche as thou haſt appointed rulers an
gouernours ouer vs, and alſo for all thin
nedeful bothe for thy people, and for a
ſortes of men, foraſmuche as our faith
grounded on thine holie worde and pro
miſes, and that we are here gathered toge
ther before thy face and in the Name o
thy Sonne our Lord Ieſus) we, I ſay, mak
our earneſt ſupplicatiō vnto thee, our mo
merciful God and bountiful Father, tha
for Ieſus Chriſts ſake our onelie Sauiou
and Mediator, it wolde pleaſe the of thin
infinite mercie, freely to pardon our offe
ces, and in ſuche ſorte to drawe and lift v
our hearts and affections towardes thee
that our requeſtes may bothe procede of
feruent minde, and alſo be agreable vnt
thy moſt bleſſed wil and pleaſure, which
is onely to be accepted.

(.) W

(.) We beſeche thee therefore, O heauenlie Father, as touching all princes and rulers, vnto whome thou haſt committed the adminiſtration of thy iuſtice, and namely, as touching the excellent eſtate of the Quenes maieſtie and all her honorable counſel with the reſt of the Magiſtrates and commons of the realme, that it wolde pleaſe thee to graunte her thine holie Spirit, and increſe the ſame, from time to time in her, the ſhe may with a pure faith acknowledge Ieſus Chriſt thine onelie Sonne our Lord, to be King of all Kings, and Gouernour of all Gouernours, euen as thou haſt giuen all power vnto him both in heauen and in earth: and ſo giue her ſelf wholy to ſerue him, and to aduance his kingdome in her dominions, (ruling by thy worde her ſubiectes, whiche be thy creatures, and the ſhepe of thy paſture) that we being maintained in peace and tranquillitie, bothe here and euerie where, may ſerue thee in all holines and vertue: and finally being deliuered from all feare of enemies, may render thankes vnto thee all the dayes of our life.

We beſeche thee alſo, moſt deare Father and Sauiour, for all ſuche as thou haſt appointed Miniſters vnto thy faithful people, and vnto whome thou haſt committed the charge of ſoules, and the miniſterie of thine holie Goſpel, that it wolde pleaſe thee ſo to guide them with thine holie Spirit, that they may be found faithful & zealous of thy glorie, directing alwaye their whole ſtudies vnto this end, that the poore ſhepe which be gone aſtray out of the flock may be ſoght out and broght againe vnto the Lord Ieſus, who is the chief ſhepherd &

head of all bishops, to the intent they may from day to day grow and increase in him vnto all righteousnes and holines: and on the other parte, that it wolde please thee to deliuer all thy Churches from the daunger of rauening wolues, & from hyerlings, who seke there owne ambicion and profit, and not the setting foorthe of thy glorie onely, and the safegarde of thy flocke.

Moreouer, we make our prayers vnto thee, O Lord God, moste mercifull Father, for all men in general, that as thou wilt be knowen to be the Sauiour of all the world by the redēpcion purchased by thine onely Sonne Iesus Christ: euen so that suche as haue bene hitherto holden captiue in darkenes and ignorance for lacke of the knowledge of thy Gospell, may through the preaching thereof, and the cleare light of thine holie Spirit, be brought in to the right way of saluation, which is to knowe that thou art onely very God, and that he, whome thou hast sent, is Iesus Christ: likewise that they whome thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy worde, may continually increase in godlines, and be plenteously enriched with spiritual benefites: so that we may altogether worship thee both with heart & mouthe, and render due honor and seruice vnto Christ our master, King and Lawmaker.

In like maner, O Lord of all true cōfort, we cōmēd vnto thee in our prayers al such persones, as thou hast visited and chastised by thy crosse and tribulation, all such people as thou hast punished with pestilence, warre, or famine, and all other persones afflicted with pouertie, impriſonmēt, ſickneſ, baniſh-

banishment, or any like bodilie aduersitie, or hast otherwise troubled and afflicted in spirit, that it wolde Please thee to make them perceiue thy fatherlie affectiō toward them, that is, that these crosses be chastisings for their amendment, to the intent that they shulde vnfainedly turne vnto thee and so by cleauing vnto thee, might receiue ful comfort and be deliuered from all maner of euil. But especially we commend vnto thy diuine protection all suche whiche are vnder the tyrannie of Antechrist, and bothe lacke this foode of life, & haue not libertie to cal vpon thy Name in open assemblie: chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospel, that it wolde please thee, ô Father of consolatiōs, to strengthen them by the power of thine holie Spirit: in suche sorte as they neuer shrinke backe, but that they may constantly perseuere in thine holie vocation, and so to succour and assist them as thou knowest to be moste expedient, comforting them in their afflictions, mainteining them in thy safegarde against the rage of wolues, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

If the Lordes Supper be ministred then is here added this clause.

Finally, ô Lord God moste deare Father, we beseche thee to graunte vnto vs also, which are here gathered together in the Name of thy Sone Iesus, to heare his worde preached, * that we may acknowledge truely and without hypocrisie, in how miserable a state of perdicion we are in by nature, and how worthely we procure vnto our selues euerlasting damnation, hea-

* *And to celebrate his holie Supper.*

ping vp from time to time thy grieuous punishments towarde vs, through our wicked and sinful life, to the end that (seing there remaineth no sparke of goodnes in our nature, and that there is nothing in vs, as touching our first creation, & that which we receiue of our parents, mete to enioye the heritage of Gods kingdome) we may wholy render vp our selues with all our hearts and with an assured confidence vnto thy derely beloued Sonne Iesus our Lord, our onely Sauiour and redemer, to the intent that he dwelling in vs, may mortifie our olde man, that is to say, our sinful affections, and that we may be renewed into a more godlie life, wherebi thine holy Name (as it is worthie of all honor) may be aduanced and magnified throughout the world, and in all places: likewise that thou maist haue the tuicion and gouernance ouer vs, and that we may learne dayly more and more to humble and submit our selues vnto thy maiestie in such sorte that thou maist be counted King and gouernour ouer all, guyding thy people with the sceptre of thy worde, and by the vertue of thine holie Spirite, to the confusion of thine enemies, through the might of thy trueth and righteousnes, so that by this meanes all power and height which withstandeth thy glorie, may be continually throwen downe, and abolished, vnto suche time, as the ful and perfect face of thy kingdome shal appeare, when thou shalt shewe thy selfe in iudgement in the persone of thy Sonne: whereby also we with the rest of thy creatures, may rendre vnto thee perfect and true obedience euen as thine heauenlie Angels do apply themselues

Halowed be thy Name.

Thy kingdome come.

Thy will be done.

ſelues onely to the performing of thy cõmandements: ſo that thine onelie wil may be fulfilled without any contradiction, and that euery man may bend him ſelf to ſerue and pleaſe thee, renouncing their owne willes, with all the affections and deſires of the fleſh. Graunte vs alſo, good Lord, that we thus walking in the loue and dread of thine holie Name, may be nouriſhed through thy goodnes, and that we may receiue at thine hands all things expedient and neceſſarie for vs, and ſo vſe thy giftes peaceably and quietly, to this end, that when we ſe that thou haſt care of vs, we may the more affectuouſly acknowledge thee to be our Father, loking for all good giftes at thine hand, and by withdrawing & pulling backe all our vaine confidence from creatures, may ſet it wholy vpon thee, and ſo reſt onely in thy moſte bountiful mercie. And for ſomuche as whiles we continue here in this tranſitorie life, we are ſo miſerable, ſo fraile, and ſo muche enclined vnto ſinne, that we fall continually and ſwarue frome the right way of thy commandements, we beſeche thee pardon vs our innumerable offences, whereby we are in daunger of thy iudgement and condemnation, and forgiue vs ſo freely, that death and ſinne may hereafter haue no title againſt vs, nether lay vnto our charge the wicked roote of ſinne, whiche doeth euermore remaine in vs: but graunt that by thy commandement we may forget the wrongs whiche other do vnto vs, and in ſteade of ſeking vengeance, may procure the wealth of our enemies. And for aſmuche as of our ſelues we are ſo weake, that we are not able

Gine vs this day our dailie bread.

And forgiue vs our treſpaces.

And lead vs not into temptation.

to ſtand vpright one minute of an houre, and alſo that we are ſo belaide, and aſſalted euermore with ſuche a multitude of ſo dangerous enemies, that the deuil, the worlde, ſinne, and our owne concupiſcences do neuer leaue of to fight againſt vs: let it be thy good pleaſure to ſtrengthen vs with thy holie Spirit, and to arme vs with thy grace, that thereby we may be able conſtantly to withſtand all tentations, and to perſeuere in this ſpiritual battel againſt ſinne, vntil ſuche time as we ſhal obteine the ful victorie, and ſo at length may triumphantly reioyce in thy kingdome, with our captaine and gouernour Ieſus Chriſt our Lord.

¶ *This prayer following is vſed to be ſaid after the ſermon on the day which is appointed for commune prayer: and it is very propre for our ſtate and time, to moue vs to true repentance, and to turne backe Gods ſharpe roddes which yet threatē vs.*

Another prayer.

GOd almightie and heauenlie Father, we acknowledge in our conſciences and confeſſe, as the trueth is, that we are not worthie to lift vp our eyes vnto heauen muche leſſe mete to come into thy preſence, and to be bolde to thinke that thou wilt heare our prayers, if thou haue reſpect to that which is in vs: for our cōſciences accuſe vs, and our owne ſinnes do beare witnes againſt vs: yea and we knowe that thou art a righteous Iudge, whiche doeſt not counte ſinners righteous

teous, but puniſheſt the fautes of ſuche as tranſgreſſe thy cõmandements. Therefore, ô Lord, when we conſider our whole life, we are cõfounded in our owne hearts, and can not chuſe but be beaten downe, and as it were diſpaire, euen as though we were alreadie ſwalowed vp in the depe goulfe of death. Notwithſtanding, moſte merciful Lord, ſince it hathe pleaſed thee, of thine infinite mercie, to commande vs to call vpon thee for helpe, euen from the depe botome of hel: and that the more lacke and defaute we fele in our ſelues, ſo muche the rather we ſhulde haue recourſe vnto thy ſoueraigne bountie: ſince alſo thou haſt promiſed to heare and accept our requeſtes and ſupplications without hauing any reſpect to our worthines, but onely in thy Name, and for the merites of our Lord Ieſus Chriſt, whome alone thou haſte appointed to be our interceſſor and aduocate: we humble our ſelues before thee, renouncing all vaine confidence in mans helpe, and cleaue onely to thy mercie, and with ful confidence call vpon thine holie Name to obteine pardon for our ſinnes.

Firſt, ô Lord, beſides the innumerable benefites which thou doeſt vniuerſally beſtowe vpon all men in earth, thou haſt giuen vs ſuche ſpecial graces, that it is not poſsible for vs to rehearſe them, nø nor ſufficiently to conceiue them in our mindes. As namely, it hathe pleaſed thee to cal vs to the knowledge of thine holie Goſpel drawing vs out of the miſerable bondage of the Deuil whoſe ſclaues we were, and deliuering vs from moſte curſed idolatrie and wicked ſuperſtition, wherein we were plunged, to bring vs into the light of thy

trueth. Notwithstanding suche is our obsti-nacie and vnkindenes, that not onely we forget those thy benefites, whiche we haue receiued at thy bountiful hande: but haue gone astray from thee, and haue turned our selues from thy Law, to go after our owne concupiscence and lustes, and nether haue giuen worthie honor and due obedience to thine holie worde, nether haue aduanced thy glorie, as our duetie required. And although thou hast not ceased continually to admonishe vs moste faithfully by thy worde, yet we haue not giuen eare to thy fatherlie admonition.

Wherefore, O Lorde, we haue sinned and haue grieuously offended against thee so that shame and confusion appertaineth vnto vs: and we acknowledge that we are altogether giltie before thy iudgement, & that if thou woldest intreat vs according to our demerites, we coulde loke for none other then death and euerlasting damnation. For although we wolde go aboute to cleare and excuse our selues, yet our owne conscience wolde accuse vs, & our wickednes wolde appeare before thee to condemne vs. And in very dede, O Lord, we see by the corrections whiche thou haste alreadye vsed towardes vs, that we haue giuen thee great occasion to be displeased with vs: for seing that thou art a iuste and an vpright iudge, it can not be without cause, that thou punishest thy people. Wherefore, for asmuche as we haue felt thy stripes, we acknowledge that we haue iustely stirred vp thy displeasure against vs, yea, and yet we se thine hand lifted vp to beate vs afreshe: for the roddes and weapons wherewith thou art accustomed to execute

thy

thy vengeance, are alreadie in thine hand and the threatnings of thy wrath, whiche thou vſeſt againſt the wicked ſinners, be in ful readines.

Now though thou ſhuldeſt puniſh vs, muche more grieuouſlye, then thou haſte hitherto done, and that, where as we haue receiued one ſtripe, thou woldeſt giue vs an hundreth: yea, if thou woldeſt make the curſes of thine oulde teſtament, whiche came then vpon thy people Iſrael, to fall vpon vs, we confeſſe that thou ſhuldeſt do therein very righteouſly, & we can not denie, but we haue fully deſerued the ſame.

Yet Lord, for ſomuche as thou art our Father, and we be but earth and ſlyme: ſeing thou art our maker, and we the workemanſhip of thine hands: ſince thou art our paſtor, and we thy flocke: ſeing alſo that thou art our redemer, and we are the people whome thou haſt bought finally, becauſe thou art our God, and we thy choſen heritage, ſuffer not thine angre ſo tho kindle againſt vs, that thou ſhuldeſt puniſh vs in thy wrath, nether remēbre our wickednes, to the end to take vengeance thereof, but rather chaſtiſe vs gently according to thy mercie.

Truethit is, O Lorde, that our miſdedes haue enflamed thy wrath againſt vs yet conſidering that we call vpon thy Name, and beare thy marke & badge, mainteine, rather the worke that thou haſte begonne in vs by thy free grace, to the end that all the worlde may knowe that thou art our God and Sauiour. Thou knowſt that ſuche as be dead in graue, and whome thou haſt deſtroyed & brought to confuſion, wil not ſet forthe thy praiſes, but the heauie ſor-

les, and comfortles the humble hearts, the consciences oppressed and loden with the grieuous burthen of their sinnes, and therefore thy rest after thy grace, they shal set foorthe thy glorie and praise.

Thy people of Israel oftentymes prouoked thee to angre through their wickednes, whereupon thou dideſt, as right required, punish them: but so sone as they acknowledged their offences, & returned to thee, thou dideſt receiue them alwayes to mercie: and were their enormities & sinnes neuer so grieuous, yet for thy couenats sake, whiche thou hadeſt made with thy seruants Abraham, Isaak, and Iacob, thou hast alwayes withdrawne from them the roddes, and curses which were prepared for them in suche sorte that thou dideſt neuer refuse to heare their prayers.

We haue obteined by thy goodnes a farre more excellēt couenant which we may alledge, that is, the couenant whiche thou first madeſt and stablisheſt by the hand of Iesus Christ our Sauiour, and was also by thy diuine prouidence written with his blood and sealed with his death & passion.

Therefore, ô Lord, we renouncing our selues, and all vaine confidence in mans helpe, haue our onelie refuge to this thy most blessed cōuenant, whereby our Lord Iesus, thrō gh the offering vp of his bodie in sacrifice hathe reconciled vs vnto thee. Beholde therefore, ô Lord, in the face of thy Christ, and not in vs, that by his intercession thy wrath may be appeased, and that the bright beames of thy countenance may shine vpon vs to our great cōfort and assured saluation: and from this time forwarde vouchsafe to receiue vs, vn-

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der thine holie tuicio, and gouerne vs with thine holie Spirit, whereby we may be regenerate anew vnto a farre better life, so that thy Name may be sanctified: Thy kingdome come: Thy will be done euen in earth as it is in heauen: Giue vs this day our daily bread: And forgiue vs our dettes, euen as we forgiue our detters: And lead vs not into tentation but deliuer vs from euil: For thine is the kingdome and the power and the glorie, for euer and euer. Amen.

And albeit we are moste vnworthie in our owne selues, to open our mouthes, and to intreate thee in our necessities, yet for somuche as it hathe pleased thee to commande vs to praye one for another, we make our humble prayers vnto thee for our poore brethren, and membres, whome thou doest visite and chastice with thy rodes and corrections, moste instantly desiring thee, to turne away thine angre from them. Remembre, ô Lord, we beseche thee, that they are thy children, as we are: and though they haue offended thy maiestie, yet that it wolde please thee not to cease to procede in thine accustomed bountie and mercie, whiche thou hast promised shulde euermore continue towardes thine elect. Vouchsafe therefore, good Lord, to extende thy pitie vpon all thy Churches, and towardes all thy people, whome thou dost now chastise ether with pestilence, or warre, or suche like thine accustomed rodde, whether it be by sicknes, prison or pouertie, or any other affliction of conscience and minde: that it wolde please thee to comfort thē as thou knowest to be moste expedient for them, so that thy rodes may

be inſtructiõs for them to aſſure thẽ of thy fauour, and for their amendement, whẽ thou ſhalt giue them conſtancie and patience, and alſo aſwage and ſtay thy corrections: and ſo at length by deliuering them from all their troubles, giue them moſt ample occaſion to reioyce in thy mercie, and to praiſe thyne holie Name: chiefly that thou woldeſt, O Lord, haue compaſſion aſwel on all, as on euerie one of them that employ them ſelues for the mainteinance of thy trueth: ſtengthen them ô Lord with an inuincible conſtancie, defend them and aſſiſte them in all things and euerywhere: ouerthrowe the crafty practiſes and conſpiracies of their enemies and thyne: bridle their rage, and let their bolde enterpriſes whiche they vndertake againſt thee and the membres of thy Sonne, turne to their owne confuſion: and ſuffer not thy kingdome of Chriſtians to be vtterly deſolate, neither permit that the remembrance of thine holie Name be cleane aboliſhed in earth, nor that they, among whom it hath pleaſed thee to haue thy praiſes celebrated, be deſtroyed, and brought to naught, and that the Turkes, Paganes, Papiſtes, and other infideles might boaſt themſelues thereby & blaſpheme thy Name. (-).

(-) *To this the miniſter addeth that parte whiche is in the former prayer marked thus* (-) *leafe* 37.

PRAYERS VSED in the Churches of Scotland, in the time of their perſecution by the Frenchmen: but principalli when the Lordes table was to be miniſtred.

Eleuen

ETernal and euerlyuing God, father of our Lord Ieſus Chriſt, we thy creaturs and the workmanſhip of thyne owne hands, ſometymes dead by ſinne, and thral to Satan by meanes of the ſame, but nowe of thy meere mercy called to libertie & life, by the preaching of thine Euangel, do take vpon vs this boldnes, (not of our ſelues, but of the commandement of thy deare Sonne our Lord Ieſus Chriſt) to powre forth before thee the peticions and complaints of our trobled hearts, oppreſſed with feare and wounded with ſorrowe. Trewe it is, ô Lorde, that we are not worthie to appeare in thy preſence, by the reaſon of our manifold offences, nether yet are we worthie to obteine any comfort of thy hands, for any righteouſnes that is in vs. But ſeing, ô Lorde, that to turne backe from thee, and not to call for thy ſupport in the time of our troble, it is the entrance to death, and the playne way to deſperation: we therefore confounded in our ſelues (as the people that on all ſydes is aſſalted with ſorrowes) do preſent our ſelues before thy Maieſtie, as our ſoueraigne capitaine & onely redemer Ieſus Chriſt hathe commanded vs, in whoſe name, and for whoſe obedience, we humblye craue of thee remiſſion of our former iniquities, aſwel committed in matters of religion, as in our liues and conuerſation. The exemples of others that haue called vnto thee in their like neceſſities, giue vnto vs eſperãce, that thou wilt not reiect vs, nether yet ſuffer vs for euer to be confounded Thy people Iſrael did often tymes declyne from thy lawes, & did followe the vanitie of ſuperſtition & idolatrie, and often tymes di-

deſt thou correct and ſharply puniſh thē, but thou dideſt neuer vtterly diſpiſe thē whē in their miſeries vnfainedly they fled vnto thee. Thy Church of the Iewes were ſinners, ô Lord, and the moſte part of the ſame did conſent to the death of thy deare ſonne our Lord Ieſus Chriſt; and yet didſt not thou diſpiſe their prayers when in the time of their greuous perſecution they called for thy ſupport. O Lord, thou haſt promiſed no les to vs, then thou haſt performed to them, and therefore take we boldnes at thine owne commandement, and by the promiſe of our Lord Ieſus Chriſt, moſt humbly to craue of thee, that as it hath pleaſed thy mercie, partly to remoue our ignorance and blyndnes, by the light of thy bleſſed Euangel, that ſo it may pleaſe thee to cōtinue the ſame light with vs, til that thou deliuer vs from all calamitie and trouble. And for this purpoſe, O Lord it will pleaſe thee to thruſt out faithful workmen in this thy hearueſt within this realme of Scotland, to the which after ſo long darcknes of Papiſtrie and ſuperſtition, thou haſt offered the trueth of thyne Euangel in all purenes & ſimplicitie: continue this thy grace with vs, ô Lord, and purge this realme from all falſe teachers, from dumme dogs, diſſembled hypocrits, cruel wolues, and all ſuche as ſhewe themſelues enemies to thy true religion. (.)

Here may be added the prayers for Magiſtrates as before.

(.) *The prayers following were firſt vſed, whē both the kings of France were lyuing.*

But now, O Lord, the dangiers which appeare and the trouble which increaſeth by the cruel tyrannie of forſ orne ſtraungiers, compelleth vs to complaine before the throne of thy mercie, and to craue of thee protection and defence againſt their moſte iniuſte perſecution. That nation,

Lord,

Lord, for whose pleasure and for defence of whome e haue offended thy Maiestie, & violated our faith, oft breaking the legues of vnitie and concorde which our kings and gouernours haue cõtracted with our neighbours: that nation, ô Lord for whose alliance our fathers and predicessors haue shead their blood & we (whome now by tyrannie they oppresse,) haue oft susteined the hasard of battell: that nation finally to whom alwayes we haue bene faithful, now after their long practised disceit, by manifest tyranny do seke our destruction. Worthely and iustely mayste thou O Lord giue vs to be sclaues vnto suche tyrants, because for the maintenance of their freindship, we haue not feared to breake our solemned othes mad vnto others, to the great dishonour of thyne holie Name: and therefore iustely mayest thou punish vs by the same nation for whose pleasur we feared not to offende thy diuine Maiestie. In thy presence, O Lorde, we lay for our selues no kynd of excuse, but for thy deare sonne Iesus Christs sake, we crye for mercie, pardon and grace. Thou knowest, ô Lord, that, their craftie wittes, in many things haue abused our simplicitie: for vnder pretence of the maintenance of our libertie, they haue sought, and haue found the way (vnles thou alone confound their councels) to bring vs in their perpetual bondage. And now the rather, O Lorde, do they seke our destruction, because we haue refused that Romain Antechrist, whose kingdome they defend, in dayly sheading the blood of thy saints. In vs, O Lord, their is no strength, no wisdome, no bomber nor iudgement, to withstand their force, their craft, their

multitude & diligence: and therefore, loke thou vpon vs, O Lorde, according to thy mercie. Beholde the tyrannie vsed againſt our poore brethren and ſiſters, and haue thou reſpect to that diſpiteful blaſphemie whiche vnceſſantly they ſpewe foorthe againſt thyne eternal trueth. Thou haſt aſſiſted thy Church euen from the beginning, and for the deliuerance of the ſame, thou haſte plagued the cruel perſecutors from tyme to tyme. Thy hand drowned Pharao: Thy ſword deuowred Amalec: Thy power repulſed the pryde of Senacherib: And thyne Angel ſo plagued Herod, that wormes and lyce were puniſhers of his pryde. O Lord, thou remayneſt one for euer, thy nature is vnchangeable, thou canſt not but hate crueltie, pryde, oppreſſion and murther, which nowe the men whome we neuer offended pretend againſt vs: Yea farther, by all meanes they ſeke to baniſhe from this realme thy deare ſonne our Lord Ieſus Chriſt, the true preaching of his worde and faithful miniſters of the ſame, and by tyranny they pretend to mainteine moſte abhominable idolatrie, and the pompe of that Romain Antechriſt. Loke thou therefore vpon vs, O Lord, in the multitude of thy mercies, ſtretch out thine arme, and declare thy ſelf protector of thy trueth, repreſſe the pryde, & daunten thou the furie of theſe cruel perſecuters, ſuffer them neuer ſo to preuaile againſt vs, that the brightnes of thy word be extinguiſhed in this realme, but whatſoeuer thou haſte appointed in thyne eternal councel to become of our bodies: yet we moſte humbly beſeche thee for Ieſus Chriſts thy ſonnes ſake, ſo to mainteine the puritie of thyne

Beholde how mercifullye God hath broken the yoake of our ſeruitude.

Euangel

Euangel within this realme, that we and our posteritie may enioye the fruition thereof, to the praise and glorie of thyne holie Name: and to our euerlasting comfort. And this we most affectuously desire of thy mercie, by the merites, and intercession of our Lorde Jesus Christ. To whiome with thee and the holie Ghost be all honor glory, prayse and benediction, nowe and euer. So be it.

This is added so ofte as the Lordes table is ministred.

NOw last O Lord, we that be here assembled to celebrate the Supper of thy deare sonne our Lorde Iesus Christ, who did not onely once offer his bodie, and shead his blood vpon the crosse for our ful redemption: but also to kepe vs in recent memorie of that his so great a benefite, prouided that his bodie & blood shude be giuen to vs to the nourishment of our soules. We, I say, that presently are conuened, to be partakers of that his moste holy table, most humbly do beseche thee, to graunt vs grace, that in sinceritie of heart, in true faith, & with ardent and vnfained zeale, we may receiue of him so great a benefite: to wit, that frutefully we man possesse his bodie and his blood, yea, Iesus Christ him selfe very God and very may, who is that heauenly bread whiche gineth life vnto the worlde. Giue vs grace O Father, so to eate his flesh e and so to drinke his blood, that hereafter we line no more in our selues, & according to our corrupt nature, but that he may liue in vs,

vs conduct and guide vs to that most blessed life that abydeth for euer.

Graunt vnto vs O heauenly Father, so to celebrate this day the blessed memorie of thy deare Sonne that we may be assured of thy fauour & grace towarde vs. Let our faith so be exercised, that not onely we may feale the increase of the same: but also that the cleare confession thereof, with the good workes proceeding of it, may appeare before men to the praise and glory of thyne holie Name, which art God euerlasting blessed for euer. So be it.

¶ A thankesgiuing vnto God after our deliuerance from the tyranni of the Frenchemen with prayers made for the continuance of the peace betwixt the Realmes of England and Scotland.

NOwe, Lorde, seing that we enioye comfort both in bodie and Spirite, by reasone of this quietnes of thy mercie graunted vnto, vs after our most desperate troubles, in the which we appeared vtterly to haue bene ouerwhelmed. We praise and glorifie thy mercie & goodnes who pitiously loked vpon vs when we in our owne selues were vtterly confounded. But seing, O Lord, that to receiue benefites at thy hands and not to be thankeful for the same, is nothing els but a scale against vs in the day of iudgement. We must humbly beseech thee, to graunt vnto vs hearts so mindeful of the calamities past, that we continually may feare to prouoke thy iustice to punish vs with the like or worse plagues, and seing that when we by our owne power were altogether vnable

to

to haue freed our ſelues from the tyranny of ſtrangers, and from the bondage and thaldom pretended againſt vs, thou of thyne eſpeciall goodnes didſt moue the hearts of our neighbours (of whom we had deſerued no ſuch fauour) to take vpon them the common burthē with vs, and for our deliuerance, not onely to ſpend the liues of many, but alſo to haſarde the eſtate and tranquilitie of their Realme and common wealth: Graunt vnto vs, ô Lord, that with ſuche reuerence we may remember thy benefites receiued, that after this in our defaute, we neuer enter into hoſtilitie againſt the Realme and nation of England. Suffer vs neuer, O Lord, to fall to that ingratitude and deteſtable vnthankefulnes, that we ſhall ſēke the deſtruction and death of thoſe, whome thou haſte made inſtruments to deliuer vs frō the tyranny of mercyles ſtrangers. Diſsipat thou the councels of ſuche as diſceitfully trauel to ſtirre the hearts of the inhabitants, of ether Realme againſt the other: Let theyr malicious practiſes be theyr owne confuſion, and graunt thou of thy mercy that loue, concorde, and tranquilitie, may continue and encreaſe amongſt the inhabitāts of this yle, euen to the comming of the Lord Ieſus Chriſt, by whoſe glorious Euangel, thou of thy mercy doſt call vs both, to vnitie, peace and Chriſtian concord. The ful perfection whereof we ſhall poſſeſſe in the fulnes of thy Kingdome, whē all offences ſhalbe remoued, iniquitie ſhalbe ſuppreſſed, and thy choſen children be fully endued with that perfect glorye, in the whiche nowe our Lord Ieſus reigneth. To whome with thee and the holy Ghoſt, be all honour praiſe and glorie, now and euer. So be it.

¶A PRAYER vſed in the aſſemblies of the Church aſwel perticular as general.

ETernall and euerliuing God, Father of our Lord Ieſus Chriſt, thou that of thyne infinite goodnes, haſt choſen to thy ſelfe a Church, vnto the which euer from the fal of man thou haſt manifeſted thy ſelf: firſt by thine owne voyce to Adā: next to Abraham & his ſede, theu to all Iſrael, by the publicatiō of thy holy Law: and laſt by ſending of thy onely Sonne our Lord Ieſus Chriſt, that great Angel of thy Councel into this worlde, and clead with our nature, to teache vnto vs thy holy wil, and to put an end to al reuelations & prophecies: who alſo elected to him ſelf Apoſtles, to whome after his reſurrection he gaue commandement to publiſh, and preache his Euangel to all Realmes and natiōs promiſing to be with them euen to the end of the world: yea, and moreouer, that whereſoeuer two or three, were gathered together in his Name, that he wolde there in the midſt of thē, not onelye to inſtruct and teache them, but alſo to ratifie & confirme ſuche things as they ſhal pronounce or decree by thy worde. Seing, ô Lord, that this hath bene thy loue and fatherly care towardes thy Church, that not onelye thou planted it, rules and guydes the choſen in the ſame by thyne holy Sprite and bleſſed worde: but alſo that when the external face of the ſame is polluted, and the viſible bodie falleth to corruption, then thou of thy mercies, prouideſt that it may be purged, and reſtored againe to the former puritie aſwel in doctrine as in māners. Wherēof thou haſt giuen ſufficient docu-

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ment from age to age, but eſpecially now, O Lord, after this publicke defection frome thy trueth and bleſſed ordinance, whiche our Fathers and we haue ſene in that Romaine Antichriſt and in his vſurped authoritie. Nowe (I meane) ô Lord, haſte thou reueiled thy ſelf and thy beloued Sonne Ieſus Chriſt, clearely to the worlde againe, by the true preaching of his bleſſed Euangell, which alſo of thy mercy is offered vnto vs within this realme of Scotland, & of the ſame thy mercie haſte made vs Miniſters, and burthened vs with a charge within thy Churche. But, ô Lorde, when we cõſider the multitude of enemies that oppone them ſelues vnto thy trueth, the practiſes of Satan, and the power of thoſe that reſiſt thy Kingdome, together with our owne weaknes, fewe nomber and manifolde imperfections: we can not but feare the ſudden way taking of this thy great benefite: and therefore, deſtitute of all worldely confort, we haue refuge to thy onely mercie and grace, moſte humbly beſeching thee for Chriſt Ieſus thy ſonnes ſake, to oppone thyne owne power to the pryde of our enemies, who ceaſe not to blaſpheame thyne eternal trueth.

Giue vnto vs, ô Lorde, that preſentlie are aſſembled in thy Name, ſuche aboundance of thy holy Sprite, that we may ſee thoſe things that ſhalbe expedient for the aduancement of thy glorye, in the midſt of this peruerſe and ſtubburne generation. Giue vs grace, ô Lord, that vniuerſally amonges our ſelues, we may agree in the vnitie of true doctrine. Preſerue vs from damnable errors, and graunt vnto vs ſuch puritie and cleanes of life, that we be not ſclanderous to thy bleſſed Euangel.

Bleſſe thou ſo our weake labours, that the frutes of the ſame may redound to the praiſe of thy holy Name, to the profite of this preſẽt

generatiō, & of the posteritie to'come, through Iesus Christ our Lorde, to whome with the and the holye Gost be all honor and praise now and euer. So be it.

The trāsgression of Gods ordinance is called iniquitie & Idolatrie, & is cōpared to whytche craft and sorcerie. 1. Sam. 15.c. How dāgerous also it is to enterprise any thing rashely, or without the warrant of Gods word, the examples of Saul, Oza. Oxias Nadab & Abiu ought sufficiētly to warne vs. 1. Sam. 13.e 2. Sam. 6.b 2. chr. 25.c. leui. 10.a. Num. 3.a.

THE ORDRE of Baptisme.

¶ *First note, that forasmuche as it is not permitted by Gods worde, that women shulde preache or minister the Sacraments, and it is euident, that the Sacraments are not ordeined of God to be vsed in priuate corners, as charmes, or sorceries, but lest to the Congregation, and necessarily annexted to Gods worde, as seales of the same: therefore the infant which is to be baptised, shall be brought to the Church on the day appointed to common prayer and preaching, accompanied with the father and Godfather. So that after the sermon, the childe being presented to the Minister, he demandeth this question.*

DO you presente this Childe to be Baptised, earnestly desiring that he may be ingrafted in the mystical bodie of Iesus Christ?

The answer.

Yea, we require the same.

The Minister procedeth.

THen let vs cōsider, dearly beloued how almightie God hath not only made vs his children by adoption, and receiued vs into the fellowship of his Churche

§ *Rom. 8. c. galat. 4. a. ephe. 1. a. 2.*

but

but also hathe promised that he will be our 1 God and the God of our children vnto the thousand generation. Which thing as he confirmed to his people of the oulde Testament by the Sacrament of 2 Circumcision, so hathe he also renewed the same to vs in his newe Testament by the Sacrament of 3 Baptisme: doing vs thereby to wit, that our infants apperteine to him by couenant, and therefore ought not to be defrauded of those holie signes and badges 4 whereby his children are knowen from infideles and pagans.

1 *Gen. 17.a. exo. 20.a. deut. 7.b. isa. 59 d.*

2 *Gen. 17.b. rom. 4.b.*

3 *Colo. 2.c. gal. 3.d. act. 2 f.*

Nether is it requisite, that all those that receiue this Sacramēt, haue the vse of vnderstanding and faith, but chiefly that they be cōteined vnder the name of 5 Gods people: so that remission of sinnes in the blood of Christ Iesus doeth apperteine vnto them by Gods promise which thing is moste euident by 6 Saint Paul, who pronounceth the children begotten and borne (ether of the parents being faithfull) to be cleane and holie. Also our Sauiour Christ admitteth 7 children to his presence, imbrasing and blessing them. Whiche testimonies of the holye Ghost, assure vs, that infants be of the nombre of Gods people, and that remission of sinnes doeth also apperteine to them in Christ. Therefore without iniurie they can not be debarred from the commune signe of Gods children. And yet is not this outward action of suche necessitie, that the 8 lacke thereof shulde be hurtfull to their saluation if that preuented by death, they may not conueniently be presented to the Church. But we (hauing respect to that obedience, whych Christians owe to the voice and ordinance of Christ Iesus, who commanded 9 to preache and baptise all without exception) do iudge them onely vnworthie of anie fellowship with him, who contemptuously

5 *Act. 2. 1. cor. 7.c.*

6 *1. Cor. 7.c.*

7 *Mar. 10.b. mat. 19.b. luk. 18.c. Psal. 22.d.*

8 *Rom. 4.b. gala. 3.a. 1. tim. 2.d. gene. 15.b. 17.*

9 *Mat. 16.b. mat. 28.d.*

refuse suche ordinarie meanes, as his wisdome hathe appointed to the instruction of our dul senses.

Furthermore it is euident, that Baptisme was ordeined to be ministred in the element of water, to teache vs, that like as water outwardly doeth wash awaye the filth of the bodie, so inwardlye doeth the vertue of Christ blood purge our soules from that corruption and deadly poison, wherewith 2 by nature we were infected. Whose venemous 3 dregges, although they continue in this our flesh, yet by the merites of his death 4 are not imputed vnto vs, because the iustice of Iesus Christ is made 5 ours by Baptisme: not that we thinke any suche vertue or power to be included in the visible water or outwarde action (for many haue bene baptised and yet neuer inwardlye purged) but that our Sauiour Christ, who commanded Baptisme to be ministred, wil by the power of his holie Spirit, effectuallye worke in the hearts of his 6 elect in time conuenient, all that is ment and signified by the same. And this the Scripture calleth our 7 regeneration, whiche standeth chiefly e in these two pointes: in mortificatiō, that is to say, a resisting of the rebellious lustes of the flesh, and in newnes of life, whereby we continually striue to walke in that purenes and perfection wherewith we are cladde in Baptisme.

And although we in the iourney of this life be 8 incumbred with many enemies whiche in the way assaile vs, yet fight we not without frute. For this 9 cōtinual battel, which we fight against sinne, death and hel, is a most infallable argument, that God the Father mindeful of his promise made vnto vs in Christ

Matt.3.c.
1.Pet.3.d.
1.ioh.5.b.
1.Cor.10.a
ephe.2.a.
Rom.7.
Rom.4.a
Gala.3.a.
Psal.32.a
Rom.6.a.
Gala.3.d.
As Iudas Simon Magus, Hymenaeus, Alexāder Philetus.
Act.2.g.
13.g.
Ephes.3.a
1.cor.12.b
Rom.6.a.
Colos.2.b.
The fruit of Baptisme standeth in two points mortification, and regeneration.

8 *1. Pet. 5.b. luke. 22. d. Iob, 7.*

9 *Rom.5.a.1.pet.1.a.iam.1.a.ephes.6.b.*

Iesu

Ieſus, doeth not onelye giue vs motions and courage to reſiſte them, but alſo aſſurance to 1 ouercome, and obteine, victorie. Wherefore, dearlye beloued, it is not onelye of neceſſitie that we be once baptiſed, but alſo it muche profiteth oft to be preſent at the miniſtration thereof, that we (being put in minde of the 2 league and couenant made betwene God & vs, that he wil be 3 our God, and we his people he our father, and we his children) may haue occaſiō aſwel to trye our liues paſt, as our preſent conuerſation, and to proue our ſelues, whether we ſtand faſt in the faith of Gods elect, or contrariwiſe, haue ſtrayed from him through 4 incredulitie and vngodlie lyuing: whereof if our conſciences do accuſe vs, yet by hearing the louing promiſes of our heauenlie Father (who calleth all men to mercie by 5 repentance) we may from hence foorth walke more warelye in our vocation. Moreouer, ye that be fathers and mothers may take hereby moſt ſingular comfort, to ſe your children thus receiued into the boſome of Chriſts Congregation, whereby you are dayely admoniſhed, that ye nouriſhe and bring vp the children of Gods fauour & mercie, ouer whom his fatherlie prouidence 6 watcheth continually. Which thing as it ought greatli to reioyce you, knowing that 7 nothing can come vnto them without his good pleaſure: ſo ought it to make you diligent & careful, to nurture & inſtruct them in the 8 true knowledge and feare of God. Wherein if you be negligent, ye do not onely 9 iniurie to your owne children, hiding from them the good wil and pleaſure of almightie God their Father: but alſo heape damnation vpō your ſelues, in ſuffering his childrē, bought with the blood of his deare Sonne, ſo traiterouſly for lacke of knowledge to turne backe from him. Therefore it is your duetie, with

1 *1.Cor.15.g*
Oſe.13.d
heb.2.d.
ioh.16.d.
2 *Deu.6.a.*
Ioh.1.b.
3 *Iere.31.*
Hebr.8.c.
4 *Ephe 3.b.*
Coloſſ.3.b.
Hebr.1.b.
5 *Ezech.18.*
act.11.c.13
2.pet.3.b.
Deu.4.d.e
6 *Mat.18.b*
7 *Mat.6.d.*
Luk.12.a.
8 *Deut.4.b.*
6.a.11.
epheſ.6.a.
9 *1.Sam.2.f*
2.king.2.d
What dā ger han- geth ouer thoſe pa- rēts which neglect the bringig vpoftheir

children in godlynes.

all diligence to prouide that your children in time conuenient be instructed in all doctrine necessarie for a true Christian: chiefly that they be taught to rest vpō the iustice of Christ Iesus alone, and to abhorre and flee all superstition, papistrie and idolatrie. Finally, to the intent that we may be assured, that you the Father and the Suretie consent to the performance hereof, declare here before God and the face of his Congregatiō the summe of that faith, wherein you beleue, and wil instruct this childe.

1 Gen. 18. c. Deut. 32. g

The true vse of the Catechisme, to the execution whereof the fathers and God fathers bind themselues.

¶ Then the father or in his absence, the god father, shall rehearse the articles of his faith: which done, the minister explaneth the same as after followeth.

THe Christian faith whereof now ye haue briefly heard the somme, is commonly deuided in twelue Articles: but that we may the better vnderstand what is conteined in the same, we shall deuide it into foure principal partes. The first shal concerne God the Father. The Second Iesus Christ our Lord. The third shal expresse to vs our faith in the holy Ghost. And the fourth and last shall declare what is our faith concerning the Churche, and of the graces of God freely giuen to the same. Firste of God we confesse three things, to wit, that he is our Father, almightie, maker of heauen and earth. Our father we cal him, and so by faith beleue him to be, not somuche becausse he hathe created vs (for that we haue common with the rest of creatures who yet are not called to that honor to haue God to them a fauorable father) but we cal him Father, by reason of his free adoption, by the which he hathe choscn vs to lyse euerlasting in Iesus Christ: and this his most

I beleue in God the Father almightie, maker of heauen & earth.

singu-

ſingular mercie we preferre to al things earthly and tranſitorie: for without this there is to mankind no felicitie, no comfort, nor no final ioy. and hauing this we are aſſured that by the ſame loue by the whiche he once hathe freely choſen vs, he ſhall ſo conduct the whole courſe of our life, that in the end we ſhal poſſeſſe that immortal kingdome that he hath prepared for his choſen children. For from this fountein of Gods free mercie or adoption, ſpringeth our vocation, our iuſtification, our continuall ſanctification, and finally our glorification. As witneſſeth the Apoſtle.

The ſame God our father, we confeſſe almightie, not only in reſpect of that he may do but in cõſideration that by his power and godly wiſdome are all creatures in heauen and earth, and vnder the earth, ruled, guyded and kept in that order that his eternal knowledge and wil hathe appointed then. And that is it whiche in the third parte, we do confeſſe, that he is creator of heauen and earth, that is to ſay, that the heauen and earth, and the contents thereof are ſo in his hãd, that there is nothing done without his knowledge, nether yet againſt his wil, but that he ruleth them ſo, that in the end his godly name ſhal be glorified in them. And ſo we confeſſe and beleue, that nether the deuils, nor yet the wicked of the world, haue any power to moleſt or trouble the choſen children of God, but in ſo farre as it pleaſeth him to vſe them as inſtruments, ether to proue and trye our faith and patience, or els to ſtirre vs to more feruent inuocation of his Name, and to continuall meditation of that heauenlye reſt and ioye that abideth vs after theſe tranſitorye troubles. And yet ſhall not this excuſe the wicked, becauſe they neuer loke in their iniquitie to pleaſe God, nor yet to obey his wil. *Rom. 8.*

And in Iesus Christ his onely Sõne our Lord.

In Iesus Christ we confesse two distinct and perfect natures, to wit, the eternal Godhead and the perfect manhod ioyned together: so that we confesse and beleue, that that eternall worde which was from the beginning, and by the which all things were created, & yet are conserued and kept in there being, did in the time appointed in the councel of his heauenly father, receiue our nature of a virgine, by operation of the holie Ghost. So that in his conception we acknowledge and beleue, that there is nothing but puritie and sanctification, yea, euen in somuche as he is become our brother. For it behoued him that shulde purge others from their sinnes, to be pure & clene from all spot of sinne, euen from this conception. And as we confesse & beleue him cõceiued by the holy Ghost: so dowe confesse & beleue him to be borne of a virgin named Mary, of the [illegible] of Iuda, and of the familie of Dauid, that the promise of God and the prophecie might be fulfilled, to wit, That the seede of the woman shulde breake downe the Serpents head, and that a virgin should conceiue and beare a child, whose name shuld be Emanuel, that is to say, God with vs. The name Iesus, which signifieth a sauiour, was giuen vnto him by the Angel, to assure vs, that it is he alone that saueth his people from their sinnes. He is called Christ, that is to say anoynted, by reason of the offices giuen vnto him, by God his Father, to wit, that he alone is appointed King, Preist, and Prophet. King, in that, that all power is giuen to him in heauen and earth, so that there is none other but he in heauẽ nor earth, that hath iust authoritie & power, to make lawes to bynd the cõsciences of men: nether yet is there any other that may defend our soules frõ the bõdage of sinne, nor yet our bodies frõ the tirãny of mã. And this he doth by the power of his worde

Cõceiued by the holy Ghost.

Borne of the virgin Mary

Esai. 3. f. Isa. 7. e. Matt. 1. d.

by the which he draweth vs out of the bondage and ſclauerie of Satan,& maketh vs to reigne ouer ſinne, whils that we lyue and ſerue our God in righteouſnes and holynes of our lyfe. A Preiſt and that perpetual & euerlaſting, we confeſſe him,by reaſon that by the ſacrifice of his owne bodye,whiche he once offered vp vpō the croſſe,he hath fully ſatiſfied the iuſtice of his Father in our behalf: ſo that whoſoeuer ſeketh any meanes beſids his death & paſsion in heauen or in earth to reconcile vnto them Gods fauour,they do not onely blaſpheme: but alſo ſo farre as in them is,renounce the fruite & efficacie of that his only ſacrifice. We confeſſe him to be the onely prophet,who hath reuciled vnto vs,the whole wil of his father in all things perteining to our ſaluation. This our Lord Ieſus, we confeſſe to be the only Sonne of God,becauſe there is none ſuche by nature,but he alone. We cōfeſſe him alſo our Lorde, not only by reaſon we are his creatures,but chiefly, becauſe he hathe redemed vs by his pretious blood, and ſo hath gotten iuſt dominion ouer vs, as ouer the people whome he hathe deliuered from bondage of ſinne,death,hel and the deuil,& hathe mad vs kings and preiſts to God his Father.

Suffred vnder Pōtius Pilate, was crucified,

We farther confeſſe and beleue, that the ſame our Lorde Ieſus was accuſed before an earthly iudge,Pontius Pilate: vnder whom albeit oft and diuers times he was prouounced to be innocent, he ſuffered the death of the croſſe,hanged vpon a tre betwixt two theues. Which death as it was moſt cruel & vile before the eyes of men: ſo was it accurſed by the mouth of God him ſelf,ſaying: Curſed is euery one that hangeth on a tree. And this kynde of death ſuſteined he ī our perſon,becauſe he was appointed of God his father to be our pledge, & he that ſhuld beare the puniſhment of our

transgressions. And so we acknowledge and beleue, that he hath taken away that curse & malediction that hanged on vs by reason of sinne He verely dyed rendring vp his spirit into the hands of his Father, after that he had said, Father into thy hands I commēd my spirit. After his death, we confesse his body was buryed. And that he descended to the hel. But becausse he was the autor of life: yea, the very lyfe it self, it was impossible that he shulde be retayned vnder the dolors of death. And therefore the third day he rose agayne, victor & cōquerer of death and hel: by the which his resurrection, he hath brought life againe into the worlde, whiche he by the power of his holie spirit, communicateth vnto his lyuely mēbres: so that now vnto them, corporal death is no death, but an entrance into that blessed lyfe, wherein our head Iesus Christ is now entred. For after that he had sufficiētly prouen his resurrection to his disciples, and vnto such as cōstantly did abide with him to the death: he visiblye ascended to the heauens, and was taken from the eyes of men, and placed at the right hand of God the father almightie, where presently he remaneth in his glory, onely head, onely mediator, and onely aduocate for al the members of his body. Of which we haue most especial cōfort. First for that, that by his ascension the heauens are opened vnto vs, and an entrance made to vs, that boldly we may appeare before the throne of our fathers mercie. And secōdaryly, that we know that his honor and authoritie is giuen vnto Iesus Christ our head in our name, and for our profit & vtilitie. For albeit, that in body he now be in the heauen, yet by the power of his spirit, he is present here with vs as wel, to instruct vs, as to comfort and mainteine vs in all our troubles & aduersities. From the which he shall finally deliuer his

Died and was buried and descended into hel.

The third day he rose agayne frō the ded.

He ascended into heauē & sitteth on the right hand of God the father almightie.

Frō thēce he shall come to iudge both the quicke and the dead.

his whole Church, and euery true membre of the ſame, in that day whē he ſhal viſibly e appeare agayn iudge of the quicke and the dead. For this finally we confeſſe of our Lord Ieſus Chriſt, that as he was ſeene viſibly to aſcend, & ſo left the worlde, as touching that body that ſuffred & roſe agayne. ſo do we conſtantly beleue, that he ſhall come frō the right hand of his Father. Whē all eyes ſhal ſee him: yea, euē thoſe that haue pearced him. And then ſhalbe gathered aſwel thoſe that thē ſhalbe founde aliue, as thoſe that before haue ſlept. Seperatiō ſhalbe made, betwixt the lābes & the goates, that is to ſay, betwixt the elect and the reprobate: The one ſhall heare this ioyfull voice, Come ye the bleſſed of my Father, poſſeſſe the kingdom that is prepared for you, before the beginning of the worlde: The other ſhal heare that feareful and irreuocable ſentence. Depart from me ye workers of iniquitie, to the fyre that neuer ſhalbe quenched. And for this cauſe this day, in the Scriptures is called the day of refreſhing, & of the reuelatiō of all ſecrets: beeauſe that then the iuſt ſhalbe deliuered from al miſeries, & ſhalbe poſſeſſed in the in the fulnes of their glory. Cōtrarywyſe, the reprobate ſhal receiue iudgemēt & recōpence of all their impietie be it openly or ſecretly wrought. *Mat. 25.g.*

As we conſtantly beleue in God the Father, and in Ieſus Chriſt, as before is ſaid: So do we aſſuredly beleue in the holy Ghoſt, whom we cōfeſſe God equal with the Father & the Sōne by whoſe working and mightie operation, our darknes is remoued, our eyes ſpiritual are illuminated, our ſoules and conſciences ſprinkled with the blood of Ieſus Chriſt, and we retayned in the trueth of God, euē to our lyues end. And for theſe cauſe we vnderſtand, that this eternal ſpirit proceding frō the Father and the Sonne, hath in the Scriptures diuers names. *I beleue in the holy Ghoſt.*

Sometymes called water, by reaſon of his pu
gation, and giuing ſtrength to this our corru
nature to bring foorth good fruite: witho
whome this our nature ſhuld vtterly be ba
ren, yea, it ſhuld vtterly abound in all wicke
nes. Sometymes the ſame ſpirit is called fyr
by reaſon of the illumination and burnin
heat of fyre that he kindleth in our hearts:
The ſame ſpirit alſo is called oyle, or vnctio
by reaſon that his working mollyfieth th
hardnes of our hearts, and maketh vs recei
the print of that image of Ieſus Chriſt, b
whome onely we are ſanctified.

The holie Catholick Churche the cõmunion of Saintes.

We conſtantly beleue, that there is, wa
and ſhal be, euen til the comming of the Lo
Ieſus, a Church, which is holy and vniuerſal, u
wit, the communion of ſainctes. This Churc
is holy, becauſe it receiueth free remiſsion o
ſinnes, and that by faith only in the blood
Ieſus Chriſt. Secondly becauſe it being reg
nerat, it receiueth the ſpirit of ſanctificatiõ, an
power to walke in newnes of lyfe, & in goo
workes, which God hath prepared his choſe
to walke in. Not that we thinke that the iuſ
ce of this Church, or of any member of the
me, euer was, is, or yet ſhal be ſo full and pe
fect, that it nedeth not to ſtoupe vnder merc
but that becauſe the imperfections are pard
ned, & the iuſtice of Ieſus Chriſt imputed vn
ſuch as by true faith cleaue vnto him. Which
Church we call vniuerſal, becauſe it conſiſte
and ſtandeth of all tongues and nations, yea,
all eſtates and conditions of men and wome
whome of his mercie God calleth frõ darkn
to lyfe, and from the bondage & thraldome
ſinne, to his ſpiritual ſeruice & puritie of li
Vnto whome alſo he communicateth his ho
ſpirit, giuing vnto them one faith, one head
ſoueraigne Lord, the Lord Ieſus, one Baptiſm
and right vſe of Sacraments: whoſe hearts a

he knitteth together in loue & Christian concorde. To this Churche holye & vniuersal, we acknowledge & beleue three notable gifts to be graunted, to wit, Remissiō of sinnes whiche by true faith must be obteined in this lyfe. Resurrection of the flesh, which all shal haue, albeit not in equal condition. For the reprobat (as before is sayd) shal ryse but to feareful iudgement and condemnation, and the iust shall ryse to be possessed in glory. And this resurrection shal not be an imagination, or that one body shal ryse for an other: but euery mā shal receiue in his owne body, as he hath deserued, be it good or euel. The iuste shal receiue the life euerlasting, which is the free gift of God giuen and purchased to his chosen by Iesus Christ our only head and mediator. To whom with the Father and the holye Ghost be all honor and glory now and euer.

The forgiuenes of sinnes.
The resurrection of the body.
And the life euerlasting.

1 *Gala. 3. d.* *1. pet. 1. a.* *phili. 3. c.*

¶ Then followeth this prayer.

2 *Rō. 3. d. 4.* *2. cor. 5. d.* *rom. 8. c.* *ephe. 2. d. 3. b.*

ALmightie and euerlasting God, which of thine infinite mercie and goodnes, hast promised vnto vs, that thou wilt not onelye be our God, but also the God & Father of our children, we beseech thee,

3 *Mat. 28. d* *mar. 16. c.* *act. 2. f.*

that as thou hast vouchsaued to call vs to be partakers of this thy great mercie in the 1 fellowship of faith: so it may please thee to sanctifie with thy 2 Spirit, and to receiue into the

4 *Rom. 10. b* *ioh. 17. a.*

nombre of thy children this infant, whome we shall baptise according to thy 3 worde, to the end that he comming to perfite age, may

5 *Rom. 12. b* *1. cor. 12. c.* *1. thes. 5. c.*

confesse thee onelye the true God, and whome thou hast sent, Iesus Christ, and so serue him, and be 5 profitable vnto his Churche, holden the whole course of his life, that after this

6 *1. Cor. 2. c.* *rom. 6. d.* *tit. 3. b.*

life be ended, he may be brought as a liuelye member of his bodie vnto the full fruitiō of thy ioyes in the heauens, where thy Sonne our

Sauiour Christ reigneth worlde without end
In whose Name we pray as he hath taught vs
Our Father, &c.

¶ *When they haue prayed in this sorte, the Minister requireth the childes name, which knowen,*

He saith.

Mat.18.d
marc 16.c
act.2.f.

N. I baptise thee in the Name of the Father
of the Sonne and of the holie Ghost.

¶ *And as he speaketh these wordes, he taketh water in his hand, and layeth it vpon the childes forehead, which done, he giueth thankes, and followeth.*

FOr asmuche, most holie and merciful Father, as thou doest not onelye beautifie and blesse vs with commune benefites like vnto the rest of mankinde, 1 but alsoo heapest vpon vs moste aboundantly rare and wonderful giftes, of ductie we lift vp our eyes & mindes vnto thee, and giue thee most humble thankes for thine infinite goodnes, which hast not onely nombred vs amõgs thy 2 Saintes, but also of thy free mercie doest call our children vnto thee, marking them with thy Sacrament as a singular token and badge of thy loue. Wherefore, moste louing Father, though we be not able to deserue this so great a benefite (yea, if thou woldest handle vs according to our 3 merites, we shulde suffer the punishment of eternal death and damnation) yet for Christs sake we beseche thee, that thou wilt confirme this thy fauour more and more towardes vs, and take this infant into thy tuition and defence, whome we offer and present vnto thee with commune supplications, and neuer suffer him to fall to suche vnkyndnes whereby he shuld 4 lose the force of Baptis-

Eph.2.b.c
1.pet.2.b.
ose 2.d.
2.pet.2.d.

1 Pet.2.b.
Ephes.2.d

Rom. 2.a.
Iere.2.g.
Isa.40.b
Luk.17.c.

2.Cor.5.d.

but that he may perceiue thee continually to be his merciful Father, through thyne holie Spirit, working in his heart, by whose diuine power he may so preuaile against Satan, that in the end, obteining the victorie, he may be exalted into the libertie of thy kingdome. So be it.

¶THE MANER OF THE Lords Supper.

¶The day when the Lords Supper is ministred, whiche communely is vsed once a moneth, or so oft as the Congregation shall thinke expedient, the Minister vseth to saye as followeth.

LEt vs marke, deare brethren, and consider, how Iesus Christ did ordeine vnto vs his holie Supper, according as S. Paul maketh rehearsal in the 11. chap. of the first Epistle to the Cor. saying.

I haue receiued of the Lord that which I haue deliuered vnto you, to wit, that the Lord Iesus the same night he was betrayed, toke bread, and when he had giuen thankes, he brake it, saying, Take ye, eate ye, this is my bodie, which is broken for you: do you this in remembrance of me. Likewise after Supper, he toke the cuppe, saying, This cuppe is the newe Testament or couenant in my blood: do ye this so oft as ye shal drinke thereof, in remembrance of me. For so oft as you shal eat this bread, and drinke of this cuppe, ye shal declare the Lords death vntil his comming. Therefore whosoeuer shall eat this bread, and drinke the cuppe of the Lord vnworthely, he shal be giltie of the bodie and blood of the Lorde. Then see that euerie man proue and trye him selfe, and so let him eat of this bread and drinke of

his cuppe: for whosoeuer eateth or drinketh vnworthely, he eateth and drinketh his owne damnation, for not hauing due regarde and consideration of the Lords bodie.

¶ *This done the Minister proceedeth to the exhortation.*

DEarelie beloued in the Lord, forasmuche as we be now assembled to celebrate the holie communion of the bodie and blood of our Sauiour Christ: let vs consider these wordes of Saint Paul, how he exhorteth all persones diligentlie to trye and examine them selues, before they presume to eate of that bread and drinke of that cuppe. For as the benefite is great, if with a truely penitent heart, and liuelie faith we re-
1 ceiue that holie Sacrament (for then we spi-
Ioh. 6. g. ritually eat the flesh of Christ, and drinke his blood: then we dwel in Christ, and Christ in vs: we be one with Christ, and Christ with vs) so is the daunger great, if we receiue the same vnworthely: for then we be giltie of the bodie, and blood of Christ our Sauiour: we eate and drinke our owne damnation, not cõsidering the Lords bodie: we kindle Gods wrath against vs, and prouoke him to plague vs with diuerse diseases and sundrie kindes of death.

And therefore, in the Name and authoritie of the eternal God, and of his Sonne Iesus Christ, I excommunicate from this Table, all
2 blasphemers of God, all 2 Idolaters, all mur-
Galat. 3. d therers, all adulterers, all that be in malice or enuie, all disobedient persons to father or mother, Princes or Magistrates, Pastors or Preachers, all theues, and disceiuers of their neighbours: and finally, all such as lyue a lyfe directly fighting against the wil of God: charging thẽ as they wil awnswer in the presence of him

who

who is the righteous Iudge, that they presume not to prophane this most holy table. And yet this I pronounce not to seclude any penitent person how grieuous that euer his sinnes before haue bene, so that he feele in his heart vnfained 1 repentance for the same: but only of such as continue in sinne without repentāce. Nether yet is this pronounced against such as aspire to a greater perfection, then they can in this present life attayne vnto.

1 *Matt.3.c. tit.2.c.*

For albeit we fele in our selues muche frailtie and wretchednes, as that we haue not our faith so perfite, and constant, as we ought, being many times ready to distrust Gods goodnes through our corrupt 2 nature, and also that we are not so throughly giuen to serue God, nether haue so feruent a zeale to set foorth his glorie, as our duetie requireth, feeling still such rebellion in our selues, that we haue nede daily to 3 fight against the lustes of our flesh: yet neuertheles, seing that our Lord hathe dealte thus mercifully with vs, that he hath printed his 4 Gospel in our hearts, so that we are preserued from falling into desperation and misbelief: and seing also he hathe indued vs with a 5 wil, and desire to renounce and withstand our owne affections, with a longing for his righteousnes and the keping of his commandements, we may be now right wel assured, that those defautes and manifolde imperfections in vs, shal be no hinderance at all against vs, to cause him not to accept and impute vs as worthie to come to his spiritual Table. For the end of our comming thither, is not to make 6 protestatiō that we are vpright or iust in our liues, but contrariwise, we come to seke our life and perfection in Iesus Christ, acknowledging in the meane tyme, that we of our selues be the children 7 of wrath and damnation.

2 *Rom.7.d*

3 *Gal.5.e*

4 *Heb.8.d ierem.31.f isa.59.d*

5 *Rom.7.d philip.1.*

6 *Luk.18.e*

7 *Ephe.2.a luk.8.c*

Let vs consider then, that this Sacrament is a singular medicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthines on our parte but that we vnfainedly acknowledge our naughtines, and imperfection. Then to the end that we may be worthie partakers of his merites, and moste comfortable benefites (whiche 1 is the true eating of his flesh and drinking of his blood) let vs not suffer our mindes to wander about the consideration of these earthlie and corruptible things (which we see present to our eyes, and fele with our hands) to seke Christ bodely present in them, as if he were inclosed in the bread or wine, or as if these elements were turned and changed into the substance of his flesh and blood. For the onelie way to dispose our soules to receiue nourishment, relief & quickening of his substance, is to lift vp our mindes by faith aboue all things worldlie and sensible, and thereby to entre into heauen, that we may find and receiue Christ, where he 2 dwelleth vndoutedly very God, and very man, in the incomprehensible glorie of his Father to whome be all praise, honor and glorie now and euer, Amen.

1 Ioh. 6. f.

Transubstantiatiõ, Transelementatiõ, Transmutatiõ and Transformation, as the Papistes vse them, are the doctrine of deuils.

The true eating of Christ in the Sacrament.

2 1. Tim. 6. d

¶ *The exhortation ended, the Minister commeth downe from the pulpit, and sitteth at the Table: euerie man and woman in like wise taking the place as occasion best serueth: then he taketh bread and giueth thankes, either in these wordes following, or like in effect.*

Mat. 26. e mar. 14. c. luk. 22. b. 1. cor. 11. c.

3 Rene. 5. c.

O Father of mercie and God of all consolation, seing all creatures do knowledge and confesse thee as Gouernour and Lorde, it becommeth the workmanshipe of thine owne hand

at all times to reuerence & magnifie thy godlie Maiestie: first, for that thou haste created vs to thine owne 1 image and similitude, but chiefly because thou haste deliuered vs from that euerlasting 2 death and damnation, into the whiche Satan drewe mankinde by the meane of sinne: from the bondage whereof, nether man nor Angell was 3 able to make vs free, but thou, O Lord, riche in mercie and infinite in goodnes, hast prouided our redemption to stand in thine onelie and welbeloued Sonne, whome of verie 4 loue thou dideste giue to be mad man like 5 vnto vs in all things, sinne 6 except, that in his bodie he might receiue the punishment of 7 our transgression by his death to make 8 satisfaction to thy iustice, and by his resurrection to 9 destroy him that was author of death, & so to bring againe 10 life to the worlde from whiche the whole offspring of 11 Adam moste iustely was exiled.

1 *Gene.1.d.*
2 *Ephe.2.b. gal.1.a*
3 *Gene.3.c.*
4 *act.4.e*
5 *Heb.1.d. reuela.5.a*
6 *ioh.3.c.*
7 *Heb.8.d.*
8 *Heb.4.d.7*
9 *1.Pet.2.d.*
10 *Isa.43.d.53*

O Lord, we acknowledge that no creature is able to 12 cõprehend the length and breadth the depenes and height of that thy moste excellent loue, which moued thee to shewe mercie where none was 13 deserued: to promise and giue life, 14 where death had gotten victorie: to receiue vs in thy grace, when we coulde do 15 nothing but rebel against thy iustice. O Lorde, the blind dulnes of our 16 corrupt nature wil not suffer vs sufficiently to weigh these thy moste ample benefites: yet neuertheles at the 17 commandement of Iesus Christ our Lord, we present our selues to this his Table (which he hath left to bevsed in 18 remembrance of his death vntil his comming

11 *ma.3.d.17 Ierem.3.f.*
12 *Heb.8.d.*
13 *Rom.5.a.*
14 *Heb.2.d.*
15 *Ioh.6.e.*
16 *Gene.3.d. Rom.5.b.*
17 *Ephes.3.c*
18 *Ephes.2.b*

Ioh.6.d.17. Ephes.2.b. Gene.6.b. Rom.3.b. Isa.64.b. psal.5.b. and 14.a. Rom.7.c. Mat.16.e 1.cor.2.d. Luke.11.e Mar.10. Matth.16.b.c. Luke.22.b. 1.Corinth.11.e.

againe) to declare and witnes before th
worlde, that by him alone we haue receiue
1 libertie, and lyfe: that by him alone tho
doeſt acknowledge vs thy children & 2 heir
that by him alone we haue 3 entrance to th
throne of thy grace: that by him alone we ar
4 poſſeſſed in our ſpiritual kingdome, to ea
and drinke at his 5 Table, with whome w
haue our 6 conuerſation preſently in heaue
and by whome our bodies ſhal be raiſed
againe from the duſt, and ſhalbe placed wi
him in that endles ioye, which thou, ô Fath
of mercie, haſt prepared for thine elect 7 befo
the fundation of the world was laid. And the
moſte ineſtimable beneſites, we acknowled
and confeſſe to haue receiued of thy 8 fr
mercie and grace, by thine onely belou
Sonne Ieſus Chriſt: for the whiche therefo
we thy Congregation, 9 moued by thine
lie Spirit, render all thankes, praiſe and glor
for euer and euer.

1 Rom. 8. d
1. Pet. 1. b
epheſ. 5. d
2 Ephe. 2. d
hebr. 4. c
rom. 3.
Ioh. 8. d
gal. 5. c
3 Ephe. 2. d.
4 Mat. 25. a
ioh. 14. a
luk. 12. d
5 Luk. 22. b
reuel. 2. a
6 phili. 3. d
ephe. 2. b
7 Ephe. 1. b
reuel. 13. b
8 Rom. 3. c
ephe. 2. b
1. tit. 3. b
9 Rom. 8. d

*¶ This done the miniſter breaketh the bread a
deliuereth it to the people, who diſtribute a
diuide the ſame among them ſelues, according
our Sauiour Chriſts commandement, and likewi
gueth the cuppe. During the which time, ſom
place of the Scriptures is redde, which doeth li
uely ſet foorth the death of Chriſt, to the inten
that our eyes and ſenſes may not onely be occ
pied in theſe outwarde ſignes of bread & wyn
which are called the viſible worde, but that o
hearts and mindes alſo may be fully fixed in t
contemplation of the Lords death, whiche i
this holie Sacrament repreſented. And after th
action is done, he giueth thankes, ſaying.*

Mat. 26. c
mar. 14. c
luk. 22. c
1. cor. 10. d
1. cor. 11. c.
ioh. 13. 14.

MOſte merciful Father, we render to th
all praiſe, thankes and glorie, for that

hathe pleaſed thee of thy great mercies to graunt vnto vs miſerable ſinners ſo excellent a gift and treaſure, as to receiue vs into the 1 felowſhip and companie of thy deare Sonne Ieſus Chriſt our Lord whome thou haſt 2 delyuered to death for vs, and haſt giuen him vnto vs, as a neceſſarie 3 foode and nourithment vnto euerlaſting life. And now we beſeche thee alſo, ô heauenly Father to graunte vs this requeſt, that thou neuer ſuffer vs to become ſo vnkinde, as to forget ſo worthie benefites, but rather imprint and faſten them ſure in our hearts, that we may 4 growe & increaſe daily more and more in true faith, which continually is 5 exerciſed in all maner of good workes: and ſo muche the rather, ô Lord, confirme vs in theſe 6 perilous dayes and rages of Satan, that we may conſtantly ſtand and continue in the confeſsion of the ſame, to the aduancemẽt of thy 7 glorie, which art God ouer all things, bleſſed for euer. So be it.

1 1. Cor. 10. d
2 Rom. 4. d
3 Ioh. 6 f
4 Luk. 17. b
5 Galat. 5. b
6 1. Tim. 4. a ephe. 5 d 2. pet. 3. a.
7 Matt. 5. b 1. pet. 2. b.

¶ The action thus ended, the people ſing the 103. pſalme My ſoule giue laude, &c. or ſome other of thankes giuing: which ended, one of the bleſſings before mencioned, is recited, and ſo they riſe from the Table and departe.

To the reader.

¶ If ſo be that any wolde meruel why we folow rather this order, then any other in the adminiſtration of this Sacrament, let him diligently conſider, that firſt of all we vtterly renounce the error of the Papiſtes: ſecondly we reſtore vnto the Sacrament his owne ſubſtance, and to Chriſt his propre place. And as for the wordes of the Lords Supper, we rehearſe them, not becauſe they ſhulde chãge the ſubſtãce of the bread or wine, or that the reyetition thereof with

Why this orde, is obſerued rather thẽ any other.

the intent of the sacrificer shulde make the Sacrament (as the Papistes falsely beleue) but they are red and pronounced, to teache vs how to behaue our selues in that action, and that Christ might witnes vnto our faith, as it were with his owne mouthe, that he hath ordeined these signes so our spiritual vse and comfort. We do first therefore examine our selues, according to Saint Paules rule, & prepare our mindes, that we may be worthie partakers of so high mysteries. Then taking bread we giue thankes, breake and distribute it, as Christ our sauiour hath taught vs. Finally the ministration ended, we giue thankes againe, according to his example, so that without his worde and warrant, there is nothing in this holye action attempted.

Mat.2.c. 2. Cor.11.e. Luk.22.b.

The forme of Mariage.

¶ After the banes or contract hathe bene published thre seueral dayes in the Congregation (to the intent that if anie person haue interest or title to ether of the parties, they may haue sufficient time to make their chalenge) the parties assemble at the beginning of the sermon, and the ministet at tyme conuenient saith as followeth.

OF MARIAGE

The Exhortation.

DEarly beloued brethren, we are here gathered together in the sight of God and in the face of his Congregation, to knit and ioyne these parties together in the † honorable estate of matrimo-

† Hebr.13.a.

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nie, whiche was instituted and authorised 1
by God him selfin 1 paradise, man being then *Gene.2.d*
in the state of innocencie. For what time God *Prou.18.d*
made heauen and earth, and al that is in them, "In Ebrue
and had created and facioned man also after man is cal
his owne similitude and likenes, vnto whome led Isch,
he gaue rule and lordship ouer all the bea- and the
stes of the earth, fishes of the sea and fowles of woman
the ayre, he said, It is not good that man liue Ischa,
alone: let vs mak him an helper like vnto him wherby is
self. And God broght a faste sleape vpon him, wel ex-
and toke one of his ribbes, and shaped Heua pressed the
thereof, doing vs thereby to vnderstand, that natural
"man and wife are one bodie, one flesh and affinitie
one blood: signifying also vnto vs, the 2 my- betwixt
stical vnion, that is betwene Christ and his man and
Church, for the which cause man 3 leaueth his his wife.
father and mother, & taketh him to his wyfe, 2
& keepe companie with her: the which also he *Ephe.5.g.*
ought to loue, euen as our Sauiour loueth his 3
Churche, that is to say, his 4 elect and faithful *Gene.2.d.*
Congregation, for the which he gaue his life. *Mat.19.a*

And semblably also it is the 5 wiues due- *Mar.10.a*
tie to studie to please and obey her housband, *2.Cor.6.d*
seruing him in all things that be godlie and 4
honest.: for she is in subiection, and vnder the *ioh.17.b*
gouernance of her housband, so long as they *Rom.5.a.*
continue bothe 6 aliue. And this holie mariage *Hebr. 9.d*
being a thing most honorable, is of suche ver- *1. Pet.3.d.*
tue and force, that thereby the housband hath 5
no more 7 right or power ouer his owne bo- *Ephe.5.e*
die, but the wife: and likewise the wife hathe *Colo.3.c*
no power ouer her own bodie, but the husbād *1.pet.3.a*
forasmuche as God hathe so knit them toge- *1. cor.11.a*
ther in this mutual societie to the procreation *1.tim.2.d.*
of children, that they shulde 8 bring them vp 6
in the feare of the Lord, and to the increase of *Rom.7.a.*
Christs kingdome. *1.Cor.7.g.*
matt.19.c.

7 *1. Cor.7.a. 1. pet.3.b.* 8 *ephe. 6.a. 1.Tim.2.d*

Wherefore they that be thus coupled to-
gether by God, can not be seuered or put apar-
te, vnles it be for a season with the assent
1 both the parties, to the end to giue them selues
1. Cor. 7. a the more feruently to fasting and prayer, gi-
uing diligent heed in the meane time, that
their long being aparte be not a snare to bring
them into the daunger of Satã through incon-
tinencie, and therefore to auoide fornication,
euerie man ought to haue his owne wife, and
euery woman her owne housband: so that as
2 many as can not liue chaste, are 2 bounde by
Mat. 19. b. the commandemẽt of God to mary, that the-
1. cor. 7. b. reby the holie 3 temple of God, which is our
3 bodies, may be kept pure and vndefiled. For
1. Cor. 3. e. since our bodies are nowe become the very
and. 6. d. membres of Iesus Christ, how horrible & de-
2. cor. 6. d. testable a thing is, it to make them the mem-
leui. 26. b. bres of an harlot? Euerie one ought therefore
1. pet. 1. d to kepe his vessel in all 4 purenes and holines
4 for whosoeuer 5 polluteth and defileth the tẽ-
1. Thes. 4. ple of God him wil God destroy.
rom. 12. a.
ephes. 5. d. ¶ *Here the minister speketh to the parties that*
5 *shal be maried, in this wise.*
1. Cor. 3. d.

6 I Require and charge you as you wil answer
1. Cor. 4. a. at the daye of iudgement, when the 6 se-
matt. 7. a. crets of all hearts shal be disclosed, that if
rom. 2. a. either of you do knowe any impediment,
why ye may not be lawfully ioyned together
in matrimonie, that ye confesse it. For be ye
wel assured, that so many as be coupled other-
wise then Gods worde doeth aloue, are not
ioyned together by God, nether is there ma-
trimonie lawful.

¶ *If no impediment be by them declared, then the Minister saith to the whole Congregation.*

I take

I Take you to witnes that be here preſent, beſeching you all to haue good remembrance hereof: & moreouer, if there be any of you, which knoweth that either of theſe parties be cõtracted to any other, or knoweth any other lawfull impediment, let them now make declaration thereof.

¶ *If no cauſe be alledged, the miniſter procedeth ſaying.*

FOr aſmuche as no man ſpeaketh againſt this thing, you, N. ſhal proteſt here before God, & his holie Congregation, that you haue taken, and are nowe contented to haue, N here preſent for your lawful wife, promiſing to kepe her, to loue and intreat her in al things according to the dutie of a faith ful houſband, forſaking al other, during her life and briefly to liue in an holie conuerſation with her, keping faith and trueth in all poin-tes, according as the worde of God and his holie Goſpel doeth commande,

1 *Coloſ.3.d. 2.pet.3.b. matt.19.c 1.cor.7.b. Mal.2.d.*

The anſwer.

Euen ſo I take her before God, and in the preſence of this his Congregation.

The miniſter to the ſpouſe alſo ſaith.

YOu, N. ſhal proteſt here before the face of God, in the preſence of this holie Congregation, that ye haue taken, and are nowe contented to haue, N. here preſent for your lawfull houſband, promiſing to him ſubiection and obedience, forſaking all other, during his life, and finally to liue in an holie conuerſation wit him, keping faith & trueth in all pointes, as Gods worde doeth preſcribe.

2 *1.Cor.11.a ephes.5.c. coloſſ.3.c. 1.Tim.2.d 1.Pet.3.a. eſther.2.d*

The anſwer.

Euen ſo I take him before God, and i
the preſence of this his Congregation.

The miniſter then ſaith,

GIue diligent eare then to the Goſpe
that ye may vnderſtand how our Lo
wolde haue this holie contract kept
obſerued, and how ſure and faſt a kn
it is, which may in no wiſe be loſed, accordi
aswe be taught in the 19. chap. of S. Matthew
Goſpel.

THe Phariſies came vnto Chriſt to ten
pte him and to grope his minde, ſayin
Is it lawfull for a man to put away h
wife for euerie light cauſe? He anſwe
red, ſaying. Haue ye not red, that he which
created man at the beginning, made them
le and female? ſaying. For this thing ſhal ma
leaue father and mother, and cleaue vnto h
wife, and they twaine ſhal be on fleſh, ſo tha
they are no more two, but are one fleſh. Le
no man therefore put a ſunder that, which
God hath coupled together.

IF ye beleue aſſuredly theſe wordes, which
our Lord & Sauiour did ſpeake (accordi
as ye haue heard them now rehearſed ou
of the holie Goſpel) then may you be cer
teine, that God hathe euen ſo knit you toge
ther in this holie ſtate of wedloke. Wherefor
applie your ſelues to liue together in godli
loue, in Chriſtian peace and good exampl
euer holding faſt the band of charitie withou
any breache, keping faith & trueth the one t
the other, euen as Gods word doeth appoint.

¶ Then the miniſter commendeth them to God, in this or ſuche like ſorte.

The Lorde ſanctifie and bleſſe you: the Lord powre the riches of his grace vpon you, that ye may pleaſe him, and liue together in holie loue to your liues end, So be it.

Then is ſung the 128. Pſalme, Bleſſed are they that feare the Lord, &c. or ſome other apperteining to the ſame purpoſe.

THE VISITATION of the ſicke.

BEcauſe the viſitation of the ſicke is a thing verie neceſſarie, and yet notwithſtanding it is hard to preſcribe all rules apperteining thereunto, we referre it to the diſcretion of the godlie and prudent miniſter, who, according as he ſeeth the pacient afflicted, either may lift him vp with the ſwete promiſes of Gods mercie through Chriſt, if he perceiue him much afraid of Gods threatnings or contrariwiſe, if he be not touched with the feeling of his ſinnes, may beate him downe with Gods iuſtice: euermore like a ſkilful phyſition, framing his medicine, according as the diſeaſe requireth: and if he perceiue him to want any neceſſaries, he not onelie relieueth him according to his habilitie, but alſo prouideth by others that he may be furniſhed ſufficiently. Moreouer the partie that is viſited, may at all times for his comfort ſend for the miniſter: who doeth not onely mak prayers for him there preſently, but alſo if it ſo require, commendeth him in the publik prayers to the Congregation.

¶A PRAYER TO BE SAID IN VISITing of the ſicke.

O Our good God, Lord and Father, th... Creator and conſeruer of all things, th... fountaine of all goodnes and benigni... tie, like as (among other thine infinit... beneſites, which thou of thy great goodnes ... grace doeſt diſtribute ordinarily into all men ... thou giueſt them health of bodie, to the en... that they ſhuld the better knowe thy great li... beralitie, ſo that they might be the more rea... die to ſerue and glorifie thee with the ſame: ... contrariwiſe, when we haue ill behaued ou... ſelues in offending thy Maieſtie, thou haſt a... cuſtomed to admoniſh vs, and cal vs vnto ... by diuers and ſundrie chaſtiſements, throug... the which it hath pleaſed thy goodnes to ſub... due and tame our fraile fleſh: but eſpecially b... the grieuous plagues of ſickenes and diſeaſe... vſing the ſame, as a meane, to awake and ſtir... vp the great dulnes and negligence that is i... vs all, & aduertiſing vs of our euil life by ſuch ... infirmities & dangers, eſpecially when as they ... threaten the veri death, which (as aſſured me... ſingers of the ſame,) are all to the fleſhe ful o... extreme anguiſh and torments, althoug they ... be notwithſtanding to the ſpirit of the elect, a... medicines bothe good and wholeſome. For by ... them thou doeſt moue vs to returne vnto thee ... for our ſaluacion, and to call vpon thee in ou... affictions, to haue thine helpe, which art ou... deare and louing Father.

In conſideration whereof we moſte ear... neſtly praye vnto thee our good God, that ... wolde pleaſe thine infinite goodnes to hau... pitie on this thy poore creature whome thou ...

haſte

haſte, as it were, bounde and tyed to the bed by moſt grieuous ſickneſ and brought to great extremitie by the heauines of thine hand.

O Lord, entre not into a compt with him, to render the rewarde due vnto his workes, but through thine infinite mercie remitte all his fautes, for the whiche thou haſte chaſtiſed him ſo gently, and behold rather the obedience whiche thy deare Sonne Ieſus Chriſt our Lord hath rendred vnto thee, to wit, the ſacrifice which it pleaſed thee to accept as a ful recompenſe for all the iniquities of them that receiue him for their iuſtice and ſanctification, yea, for their onelie Sauiour.

Let it pleaſe thee, ô God, to giue him a true zeale & affection to receiue and acknowledge him for his onelie Redemer: to the end alſo, that thou maiſt receiue this ſicke perſone to thy mercie, qualifying al the troubles, which his ſinnes, the horror of death, and dreadfull feare of the ſame, may bring to his weake conſcience: nether ſuffer thou ô Lord, the aſſautes of the mightie aduerſarie to prenaile, or to make from him the confortable hope of ſaluation, whiche thou giueſt to thy dearelye beloued children.

And foraſmuche as we are all ſubiect to the like ſtate and condition, and to be viſited with like battel when it ſhall pleaſe thee to call vs vnto the ſame: we beſeche thee moſte humbly Lord, with this thy poore creature whome thou now preſently chaſtiſeſt, that thou wilt not extēd thy rigorous iudgement againſt him but that thou wolde ſt vouchſafe to ſhew him thy mercie for the loue of thy deare Sōne Ieſus Chriſt our Lord, who hauing ſuffered the moſt ſhameful, and extreme death of the Croſſe, bare willingly the faute of this poore patient, to the end thou mighteſt acknowedge him, as one redemed with his pre-

cions vnto thee, and receiued into the commun
of his bodie, to be participant of eternal feli
tie in the companie of thy blessed Ange
wherefore, O Lord, dispose, and moue his he
to receiue by thy grace with all meekenes, t
gentle and fatherlie correction, whiche th
hast layed vpon him, that he may indure it
ciently and with willing obedience, subm
ting him self with heart & mind to thy
sed wil and fauorable mercie, wherein th
now visiteſt him after this sorte for his pr
and saluation. It may pleaſe thy goodne
Lord to assist him in all his anguishes & t
bles. And although the tongue and voice
not able to execute their office in this beh
to set foorthe thy glorie: that yet at the h
thou wilt stirre vp his heart to aspire vnto t
onely, which art the onelie fountaine of go
nes, and that thou fast roote and settle
heart, the sure promises whiche thou h
made vnto vs, in Christ Iesus thy Sonne
Sauiour, to the intent he may remaine
stant against all the assautes & tumultes wh
the enemie of our saluation may raise w
trouble his conscience.

And seing it hath pleased thee, that by
death of thy deare Sonne life eternal sho
be communicated vnto vs, & by the shedd
of his blood the washing of our sinnes sho
be declared, and that by his resurrection a
both iustice and immortalitie should be gi
vs: it may pleaſe thee to applie this holie
wholsome medicine, to thus thy poore cre
re in such extremitie, taking from him all
bling and dreadfull feare, and to giue hi
stoute courage in the middes of all his pre
aduersities.

And for as muche as all things, O heaue
Father, be knowen vnto thee, and thou c
according to thy good pleasure ministe

him all ſuche things as ſhall be neceſſarie and expedient: let it pleaſe thee, ô Lord, ſo to ſatiſſie him by thy grace, as may ſeme moſt mete vnto thy diuine Maieſtie.

Receiue him, Lord, into thy protection: for he hath his recourſe and acceſſe to thee alone, and make him conſtant and firme in thy commandements and promiſes, & alſo pardone all his ſinnes bothe ſecret, and thoſe which are manifeſt: by the whyche he hathe moſte grieuouſly prouoked thy wrath and ſeuere iudgements againſt him, ſo as in place of death (the whiche both he and all we haue iuſtely merited) thou wilt graunt vnto him that bleſſed life, which we alſo attend and loke for by thy grace and mercie.

Neuertheles, ô heauenly Father, if thy good pleaſure be that he ſhall yet liue longer in this worlde: it may then pleaſe thee to augmēt in him thy graces, that the ſame may ſerue vnto thy glorie: yea, Lord, to the intent he may conforme himſelf, the more diligently and with more carefulnes, to the example of thy Sonne Chriſt Ieſus, & that in renouncing him ſelf he may cleaue fully vnto him, who to giue conſolacion and hope vnto all ſinners, to obteine remiſsion of all their ſinnes and offences, hath caried with him into the heauēs, the theef which was crucified with him vpon the Croſſe.

But if the time by thee appointed become that he ſhall departe from vs vnto thee, make him to feele in his conſcience, O Lord, the frute and ſtrength of thy grace, that thereby he may haue a new taſte of thy Fatherlie care ouer him, from the beginning of his life vnto the very end of the ſame, for the loue of thy deare Sonne

Ieſus Chriſt our Lord.

Giue him thy grace, that with a goo
heart and ful aſſurance of faith, he may r
ceiue to his conſolation ſo great and e
cellent a treaſure, to wit, the remiſsion
his ſinnes in Chriſt Ieſus thy Sonne, wh
now preſenteth him to this poore perſo
in diſtres, by the vertue of thy promi
reueiled vnto him by thy worde, which
hath exerciſed with vs in thy Church a
Congregation, and alſo in vſing the Sac
ments, which thou therein haſt eſtabliſh
for cõfirmacion of all their faith that tr
in thee vnfainedly.

Let true faith, O Lord, be vnto him
a moſte ſure buckler thereby to auoy
the aſſautes of death and more boldel
walke for the aduancemẽt of eternal li
to the en t he hauing a moſte liu
apprehe thereof, may reioyce wi
thee in the heauens eternally.

Let him be vnder thy protection a
gouernance, ô heauẽly Father, & althou
he be ſicke, yet canſt thou heale him: he
caſt downe, but thou canſt lift him vp:
is ſore troubled, but thou canſt ſend
dreſſe: he is weake, thou canſt ſend ſtrẽgt
he acknowledgeth his vncleãnes, his ſpo
his filthines and iniquities, but thou ca
waſh him, & make him cleane: he is wo
ded, but thou canſt miniſter moſte ſouer
gne ſalues: he is fearfull and trembling, b
thou canſt giue him good courage & bo
nes. To be ſhort, he is, as it were, vtter
loſte, and as a ſtrayed ſhepe: but thou ca
call him home to thee againe. Wherefo
O Lorde, ſeinge that this poore creatu
(thine owne workemãſhip) reſigneth hi
wholly into thy handes, receiue him in
th

thy mercifull protection. Alſo we poore miſerable creatures, which are, as it were, in the field ready to fight till thou withdrawe vs from the ſame, vouchesaue to ſtrengthen vs by thine holie Sprit, that we may obteine the victorie in thy Name againſt our deadly and mortal enemie. And furthermore, that the affliction and cõbat of this thy poore creature in moſte grieuous tormẽts, may moue vs to humble our ſelues with all reuerent feare and trembling vnder thy mightie hand, knowing that we muſt appeare before thy iudgemẽt ſeat when it ſhal pleaſe thee ſo to appoint. But, O Lord, the corruptiõ of our fraile nature is ſuche, that we are vtterly deſtitute of any meane to appeare before thee, except it pleaſe thee to make vs ſuch as thou thy ſelf requireſt vs to be: and further, that thou giue vs the ſpirit of mekenes and humilitie, to reſt and ſtay wholy on thoſe things which thou onely commandeſt.

But for aſmuche as we be all together vnworthie, to inioye ſuche benefites, we beſeche thee to receiue vs in the Name of thy deare Sonne our Lord, and maſter, in whoſe death & ſatiſfaction ſtãdeth wholy the hope of our ſaluation.

It may alſo pleaſe thee, O Father of comfort and cõſolation, to ſtrengthen with thy grace theſe which imploye theyr trauel and diligẽce to the ayding of this ſicke perſone, that they faint not by ouer muche and continual labour, but rather to go heartlie and cherefully forwarde in doing theyr indeuors towardes him: and if thou take him from them, then of thy goodnes to comfort them, ſo as they may paciently beare ſuche departing, and praiſe thy Name

in all things. Alſo ô heauenly Father, vou
cheſafe to haue pitie on al other ſicke per-
ſones, and ſuche as be by any other waye
or means afflicted, and alſo on thoſe who
as yet are ignorant of thy trueth, and ap
perteine neuertheles vnto thy kingdome.

In lyke maner on thoſe that ſuffer perſe
cution, tormented in priſones, or otherwi
troubled by the enemies of thy veritie fo
bearing teſtimonie to the ſame. Finally, o
all the neceſsities of thy people, and vpo
all the ruins or decayes which Satan ha
brought vpon thy Churche. O Father
mercie, ſpread forthe thy goodnes vpon a
thoſe that be thine, that we forſaking ou
ſelues, may be the more inflamed and co
firmed to reſt onely vpon thee alone.

Graunt theſe our requeſtes, O our dea
Father, for the loue of thy deare Sōne o
Sauiour Ieſus Chriſt, who liueth and
gneth with thee in vnitie of the holy
Ghoſt, true God, for euermore. So be it.

Of buryall.

THe corps is reuerently brought
the graue, accōpanied with the Co
gregation, without any further ce
monies: whiche being buryed
miniſter if he be preſent, and
goeth to the Churche, if it be
and maketh ſome comfortable exhor
to the people, touching death and reſu
ction.

T

THE ORDRE OF the ecclesiastical discipline.

AS no citie, towne, house or familie can mainteine theyr estate & prosper, without policie and gouernãce: euen so the Churche of God: which requireth more purely to be gouerned, then any citie or familie, can not without spiritual policie and ecclesiastical discipline continue, increase & flourish. And as the worde of God is the life and soule of this Church: so this godlie ordre and discipline, is as it were sinnewes in the bodie, which knit & ioyne the mẽbres rogether with decent order and comlines. It is a bridle to stay the wicked from their mischiefs. It is a spurre to prick forwarde suche as are slowe and negligent: yea, and for all men, it is the Fathers rodde, euer in a readines to chastise gẽtly the fautes cõmitted, and to cause them afterwarde to lyue in more godlie feare and reuerence. Finally it is an ordre left by God vnto his Churche, whereby men learne to frame their willes, and doings according to the Law of God, by instructing and admonishing one another, yea, & by correcting & punishing all obstinate rebelles & contẽners of the same.

The necessitie of discipline.

1 *Ephe. 5.*

What discipline is.

There are three causes chiefly whyche moue the Church of God to the executing of discipline. First, that men of euill cõuersation be not nombred among Gods children, to their Fathers reproche, as if the Church of God were a sãctuarie for naughtie and vile persones. The second respect is, that the good be not infected with cõmunying the euil: whiche thing Saint Paul

For what causes it ought to be vsed.

2 *Ephes. 5. f.*

foreſawe, when he commãded the Corin-
thians to baniſh from among them the in-
ceſtuous adulterer, ſaying. A litle 1 leu-
1. Cor. 5. b. maketh ſowre the whole lumpe of dow-
gal. 5. b The thirde cauſe is, that a man thus corr-
2 ected, or excommunicated, might be 2 aſh-
2. Theſ. 3. b med of his faut, and ſo through repentan-
1. cor. 5. c. come to amendment: the which thing t-
Apoſtle calleth deliuering to Satan, th-
his ſoule may be ſaued in the daye of t-
Lord: meaning that he might be puniſh-
with excommunication, to the intent h-
ſoule ſhulde not periſh for euer.

The order of proceding in priuate diſciplne.

Firſt therefore it is to be noted that th-
cenſure, correction or diſcipline, is eith-
priuate or publicke: priuate, as if a man c-
mit either in maners or doctrine agai-
thee, to admoniſh him brotherly; betw-
ne him and thee: if ſo be he ſtuburnly re-
3 thy charitable aduertiſments, or els by
Mat. 18. b. tinuãce in his faute, declare that he ame-
Luk. 17. a. deth not, then, after he hath bene the
iam 5. d. cond time warned in preſence of two
leuit. 19. d three witneſſes, and continueth obſtina-
2. theſ. 3. d in his errour, he ought as our Sauio-
Publicke diſcipline Chriſt commandeth, to be diſcloſed & t-
tered to the Churche, ſo that according
publicke diſcipline, he either may be
ceiued through repentance, or els be p-
niſhed, as his faute requireth

What things are to be obſerued in priuate diſcipline.

And here, as touching priuate diſcipli-
three things are to be noted. Firſt, that
admonitions proceade of a godlie zeale
conſcience, rather ſeking to winne our b-
ther, then to ſclander him. Next, that
be aſſured, that his faute be reproue-
by Gods worde. And finallye, that we
ſuche modeſtie and wiſdome, that if
ſome what doubt of the matter, when

we admoniſh him yet with godlie exhor-
tations he may be broght to the knowled-
ge of his faute. Or if the faute apperteine to
many, or be knowen of diuerſe, that our
admonition be done in preſence of ſome
of them.

Briefly, if it concerne the whole Church
in ſuche ſorte that the conceiling thereof
might procure ſome danger to the ſame,
that then it be vttered to the Miniſters, and
Seniors, to whom the policie of the Church
doth apperteine.

Of publick diſcipline, and of the end thereof.

Alſo in publicke diſcipline it is to be ob-
ſerued, that the Miniſterie pretermit no-
thing at any tyme vnchaſtiſed with one
kinde of puniſhment or other, if they per-
ceiue any thing in the congregation, either
euil in example, ſclanderous in maners, or
vnbeſeeming their profeſſion: as if there
be any couetous perſone, any adulterer, or
fornicator, forſworne, thief, briber, falſe wit
nes bearer, blaſphemer, dronkard, ſclande-
rer, vſurer, any perſone diſobedient, ſedi-
tious or diſſolute, any hereſie or ſect, as Pa-
piſtical, Anabaptiſtical and ſuche licke:
briefly, whatſoeuer it be that might ſpot
the Chriſtian Congregation, yea, rather
whatſoeuer is not to edification, ought not
to eſcape either admonition or puniſhe-
ment.

1 *Epheſ. 5.*

And becauſe it commeth to paſſe ſome-
tyme in the Churche of Chriſt, that when
other remedies aſſayed, profit nothing, they
muſt procede to the Apoſtolical rodde and
correction, as vnto excōmunication (which
is the greateſt and laſt puniſhment belon-
ging to the ſpiritual Miniſterie) it is ordei-
ned, that nothing be attempted in that be-
half, without the determinatiō of the who-

Excommunication is the laſt remedie.

Rigor in punishemēt ought to be auoided.

Gods worde is the onlie rule of discipline.

se Church: wherein also they must h
and take good hede, that they sem
more readie to expel from the Con
tion, then to receiue againe those, in w
they perceiue worthie frutes of repe
ce to appeare: nether yet to forbid hi
hearing of sermōs, which is excluded
the Sacraments and other dueties o
Church, that he may haue libertie an
casion to repent: finally, that all pu
ments, corrections, censures and ad
nitions stretche no further, then
Gods worde with mercye
may lawfullye beare.

MATTH. XVIII.

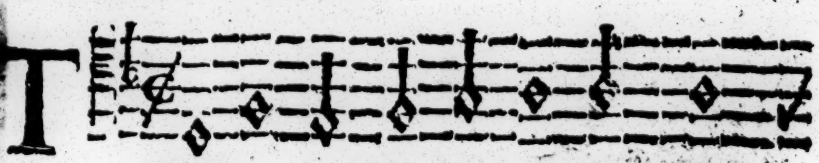
If any refuse to heare the Congrega
let him be to thee as an heathen, a
a Publicane.

PSALMES OF DAVID.

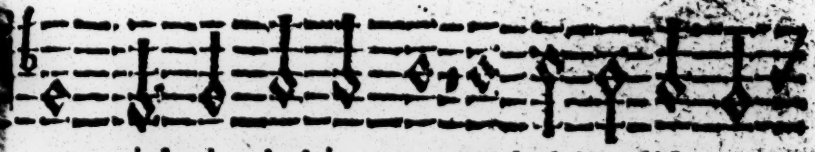
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PSALME I. Tho. Ster.

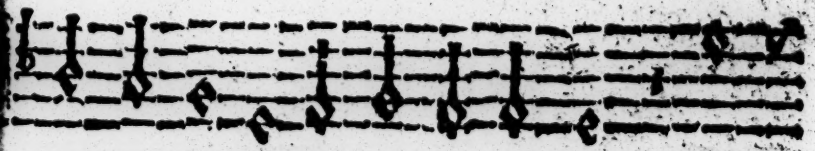
Whether it was Esdras, or any other that gathered the Psalmes into a boke, it semeth he did set this Psalme first, in maner of a preface, to exhort all godly men to studie and meditate the heauenlye wysdome: for the effect hereof is, that they be blessed, whyche geue them selues wholly all their lyfe to Gods law: and that the wicked contemners of God, though they seme for a while fortunate, yet at length shall come to miserable destruction.



The man is blest that hath not bent



to wicked rede his eare: Nor led his life as



sinners do, nor sat in scorners chaire. 2 But



in the Law of God the Lord doeth ſet his



whole de light, And in that Law doth exer-



ciſe him ſelf both day and night.

3 He ſhall be like the tree that groweth
faſt by the riuer ſide,
Which bringeth forth moſte pleaſant frute
in her due time and tide.
Whoſe leafe ſhall neuer fade nor fall,
but floriſh ſtill and ſtand:
Euen ſo all things ſhall proſper well,
that this man taketh in hand.

4 So ſhal not the vngodlie men,
they ſhalbe nothing ſo:
But as the duſt, which from the earth
the windes driue to and fro.
5 Therefore ſhall not the wicked men
in iudgement ſtand vpright:
Nor yet the ſinners with the iuſte
ſhal come in place or ſight.

6 For why? the way of godlie men
vnto the Lord is knowen:
And eke the waye of wicked men
ſhal quite be ouerthrowen.

¶ *The Prophet Dauid reioyceth, that notwithstanding his enemies rage & wordlie power, yet God wil continue his kingdome for euer & aduance it, euen to the farmost end of the worlde. And therefore he exhorteth Kings & rulers, that setting vaine glorie apart, they wold humbly submit them selues vnder Gods yoke, for it is in vaine to resist. Here in is figured Christ and his kingdome.*

¶ Sing this Psalme with the first tune.

WHy did the gentiles tumultes raise?
what rage was in their braine
Why did the Iewish people muse
seing all is but vaine?

2 The Kings and rulers of the earth
consspire and ar all bent
Against the Lord and Christ his Sonne,
which he among vs sent.

3 Shall we be bound to them, saye they?
let all their bondes be broke,
And of their doctrine and their lawe
let vs reiect the yoke.

4 But he that in the heauen dwelleth,
their doings wil deride,
And make them all as mocking stockes
throughout the worlde so wide.

5 For in his wrath the Lord will speake
to them vpon a day.
And in his furie trouble them,
and then the Lord will say.

6 I haue anointed him my King
vpon myne holie hill:
I will therefore, Lord preache thy lawes
and eke declare thy will.

7 For in this wise the Lord him self
did say to me, I wotte,

Thou art my deare and onelye Sonne:
to day I thee begotte.
8 All people I will giue to thee,
as heires at thy requeſt:
The ends and cõaſtes of all the earth
by thee ſhall be poſſeſt.

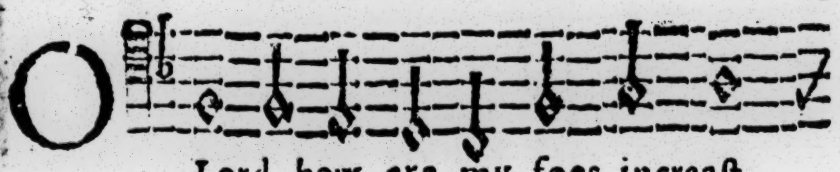
9 Thou ſhalt thẽ bruſe euen with a mace
as men vnder foote trodde:
And as the porters ſheards ſhalt breake
them with an yron rodde.
10 Now ye, O King and rulers all,
be wiſe therefore and learnde,
By whome the matters of the worlde
be iudged and diſcernde.

11 Se that ye ſerue the Lorde aboue
in trembling and in feare.
Se that with reuerence ye reioyce
to him in lyke maner.
12 Se that ye kiſſe and eke embrace
his bleſſed Sonne, I ſay,
Leſt in his vrath ye ſuddenly
periſhe in the midde way.

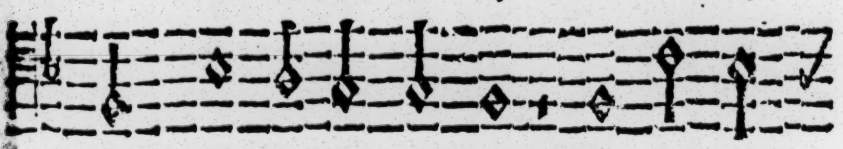
13 If once his wrath neuer ſo ſmall
ſhall kindle in his breſt,
Oh, then all they that truſt in Chriſt,
ſhall happy be and bleſt.

PSALME III. Tho. Ster.

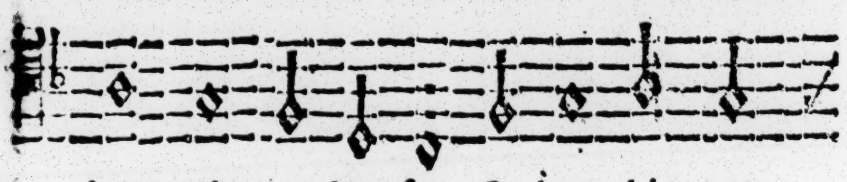
¶ *Dauid being perſecuted, and driuen out of his kingdome by his owen ſonne Abſalom, was greatly tormented in minde for his ſinne againſt God, and therefore calleth vpon God and waxeth bolde through his promiſes, againſt the great terrors of his enemyes, yea, and againſt death it ſelf, which he ſawe preſent before his eyes. Finally, he reioyceth for the goodneſſe and victorie that God gaue him, and all his Churche ouer his enemies.*



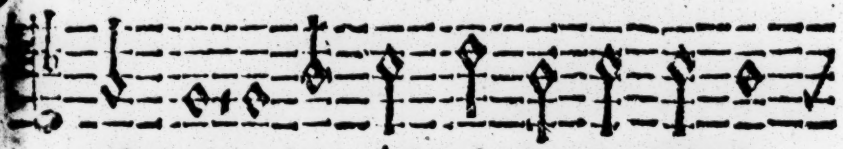
O Lord how are my foes increaſt,



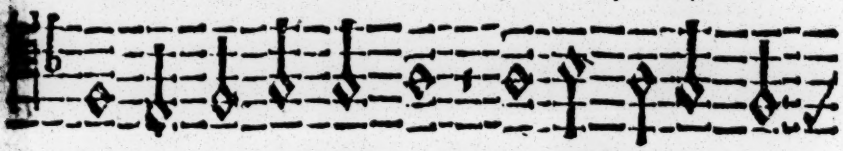
which vexe me more and more? They kil mine



heart when as they ſay, God can him not



reſtore. But thou, ô Lord, art my defenſe



when I am hard beſtead: My worſhip and mine



honour both, and thou holdſt vp mine head.

4 Then with my voyce vpon the Lord
I did bothe call and cry:
And he out of his holy hill
did heare me by and by.
5 I laide me downe, and quietly
I ſlept and roſe againe.
For why? I know aſſuredly,
the Lord will me ſuſtaine.

6 If ten thouſand had hemde me in,
I colde not be afraide:
For thou art ſtill my Lord, my God,
my Sauiour and mine aide.
7 Riſe vp therefore, ſaue me, my God,
for now to thee I call:
For thou haſt broke the cheekes and teeth
of theſe wicked men all.

8 Saluacion only doeth belong
to thee, ô Lord, aboue:
Thou doeſt beſtowe vpon thy folke
thy bleſſing and thy loue.

PSALME IIII. Tho. Ster.

¶ *When Saul perſecuted him, he called vpon God, t*
ſting moſte aſſuredly in his promes, and there
bodly reproueth his enemies, who by wyfull ma
reſiſted his dominion and finally preferreth the
nour of God before all wordlie treaſurs. Let vs li
wiſe learne to truſt in Gods promiſes, when we
afflicted with any kinde of croſſe and ſo we ſhal
ther feare our enemies, nor yet be ouercome with
tations.

¶ Sing this as the 3. Pſalme.

O God that art my righteouſnes,
Lord, heare me when I call:
Thou haſt ſet me at libertie,
when I was bond and thral.
2 Haue mercie, Lord, therfore on me,
and grant me this requeſt,
For vnto thee vnceſſantlye,
to cry I will not reſt.

3 O mortall men how long will ye
my glorye thus deſpyſe?
Why wander ye in vanitie

and follow after lies?
4 Knowe ye that good and godly men
the Lord doeth take and chuſe:
And when to him I make my plaint,
he doeth me not refuſe.

5 Sinne not, but ſtand in awe therefore
examine well your heart,
And in your chamber quietlye
ſee you your ſelues conuert.
6 Offer to God the ſacrifice
of righteouſnes, I ſay.
And loke that in the liuing Lord
you put your truſte alway.

7 The greater ſort craue wordlye goods,
and riches do embrace.
But Lord grant vs thy contenance,
thy fauour and thy grace.
8 For thou thereby ſhalt make mine heart
more ioyfull and more glad,
Then they that of there corne and wine
full great increaſe haue had.

9 In peace therefore lie downe will I,
taking my reſt and ſlepe:
For thou onlie wilt me, ô Lord,
alone in ſauetie kepe.

PSALME V. Tho. Ster.

¶ *Dauid hauing ſufferred great calamitie as well by Doeg and Achitophel Sauls flatterers, as by other infinitie enemies, calleth to God for ſuccour, ſhewing how requiſite it is, that God ſhould puniſhe the malicious enuie of his aduerſaries. After being aſſured of proſperous ſucceſſe, he conceiueth conforte, concluding, that when God ſhall deliuer him others alſo ſhal be partakers of the ſame mercies.*

¶Sing this as the 3. Pſalme.

INcline thyne eares vnto my wordes,
ô Lord, my plaint conſider,
2 And heare my voyce: my King, my God
to thee I make my prayer.
3 Heare me betime, Lord, tary not:
for I will haue reſpect,
My prayer early in the morne
to thee for to direct.

4 And I will truſt through pacience
in thee, my God, alone:
That art not pleaſde with wickednes
and ill with thee dwelth none
5 And in thy ſight ſhall neuer ſtand
theſe furiours fooles, ô Lord:
Vaine workers of iniquitie
thou haſt alwayes abhord.

6 The liers and the flatterers
thou ſhalt deſtroy them than:
And God will hate the blood thirſtie,
and the deceitfull man.
7 Therefore will I come to thine houſe,
truſting vpon thy grace:
And reuerently will worſhip thee,
toward thine holy place.

8 Lord, leade me in thy righteouſnes,
for to confund my foes,
And eke the waye that I ſhall walke,
before my face diſcloſe.
9 For in there mouthes there is no trueth:
there heart is foule and vaine:
10 Their throte an open ſepulchre:
their tongues do gloſe and faine.

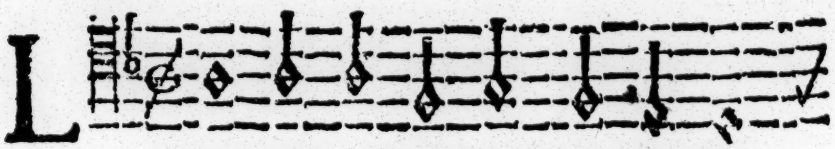
11 Deſtroy their falſe conſpiracies

that they may come to noght:
Subuert them in there heapes of ſinne
which haue rebellion wroght.
12 But thoſe that put there truſt in thee
let them be glad alwayes,
And render thankes for thy defenſe,
and giue thy Name the praiſe.

13 For thou with fauour wilt increaſe
the iuſt and righteous ſtill,
And with thy grace, as with a ſhield,
defend him from all ill.

PSALME VI. Tho. Ster.

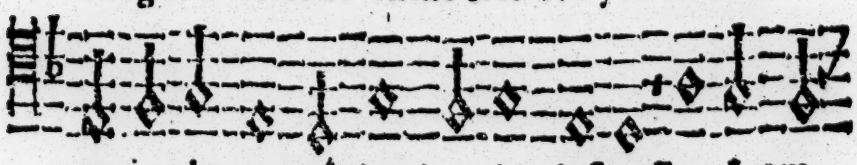
¶When Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand againſt him but alſo conceiued the horrors of death euerlaſting he deſireth forgiuenes, be wailing that if God toke him awaye in his indignation, he ſhoulde lacke occaſion to praiſe him, as he was wont to do, whiles he was among men. Them ſuddenly feling Gods mercie, he ſharply rebuketh his enemies, which reioyced in his affliction.



LOrd in thy wrath reproue me not



thogh I deſerue thine ire. Ne yet correct



me in thy rage, ô Lord, I the deſire. For I am



weake: therefore, ô Lord, of mercy me for



beare, and heale me, Lord: for why thou



knoweſt my bones do quake for feare.

3 My ſoule is troubled very ſore,
and vexed vehemently:
But Lord, how long wilt thou delay
to cure my miſerie,
4 Lord, turne thee to thy wonted grace,
my filly ſoule vptake:
Oh, ſaue me, not for my deſerts,
but for thy mercies ſake.

5 For why? no man among the dead
remembreth the one whit:
Or who ſhall worſhip thee ô Lord,
in the infernal pit?
6 So greuous is my plaint and mone,
that I waxe wondrous faint:
All the nightlong I waſh my bed
with teares of my complaint.

7 My ſight is dimme and waxeth olde
with anguiſh of myne heart,
For feare of thoſe that be my foes,
and wolde my ſoule ſubuert.
8 But now awaye from me all ye

that worke iniquitie:
For why? the Lord hath heard the voyce
of my complaint and crie.

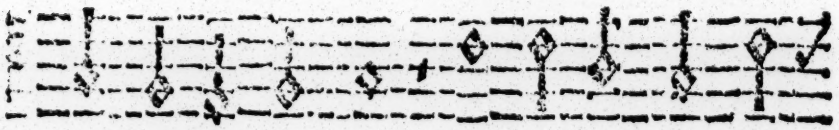
9 He heard not onely the requeſt,
and prayer of mine heart:
But it receiued at mine hand,
and toke it in good parte.
10 And now my foes, that vexed me,
the Lord wil ſoone defame,
And ſuddenly confound them all,
to their rebuke and ſhame.

PSALME VII. Tho. Ster.

¶ Being falſly accuſed by Chus, one of Sauls kinſmen, he calleth to God to be his defendar, to whome he commendeth his innocencie: firſt, ſhewing that his conſcience did not accuſe him of any euil towardes Saul: next, that it touched Gods glorie to awarde ſentence againſt the wicked. And ſo entring into the conſideration of Gods mercies and promeſſe, he waxeth bolde and derideth the vaine enterpriſes of his enemies, threatning that, that ſhal fall on their owen neckes, which they haue purpoſed for others.



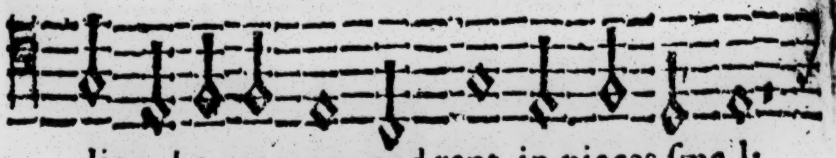
O Lord my God, I put my truſt and



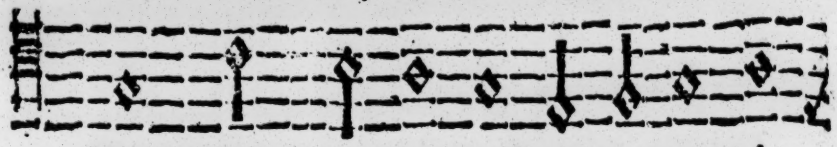
confidence in thee: Saue me from thē that



me pur ſue, and eke deliuer me, Leſt like a



lion he me teare, and rent in pieces ſma l·



Whileſt there is none to ſuccour me, and



ridde me out of thrall.

3 O Lord my God, if I haue done
the thing that is not right,
Or els if I be found in faut,
or giltie in thy ſight:
4 Or to my friend rewarded euill,
or left him in diſtres,
Which me purſude moſte cruelly
and hated me cauſeles.

5 Then let my foes purſue my ſoule,
and eke my life downe thruſt
Vnto the earth, and alſo lay
mine honour in the duſt.
6 Stert vp ô Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdome promiſed
to me which wrong ſuſtaine.

7 Then ſhal great nations come to thee
and know thee by this thing,
If thou declare for loue of them
thy ſelfe as Lord and King.
8 And thou that hart of all men iudge,
ô Lord, now iudge thou me

According

According to my righteousnes,
and mine integritie.

9 Lord cease the hate of wicked men,
and be the iust mans guide.
10 By whome the secrets of all hearts,
are searched and descride.
11 I take mine helpe to come of God
in all my griefand smart:
That doeth preserue all those that be
of pure and perfect heart.

12 The iust man and the wicked bothe
God iudgeth by his power
So that he feleth his mightie hand
euen euerie day and houre.
13 Except he change his minde, I dye:
for euen as he shulde smite,
He wheth his sword, his bowe he bendth
aiming where he may hit.

14 And doeth prepare his mortall dartes,
his arrowes keene and sharpe
For them that do me persecute,
whiles he doeth mischief warpe.
15 But lo, thogh he in trauell be
of his deuilish forecast,
And of his mischief once conceiued,
yet bringth forthe naught at last.

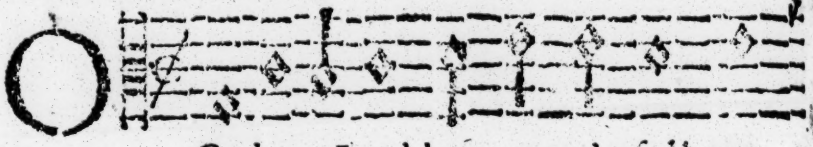
16 He digth a ditch and delueth it depe
in hope to hurt his brother:
But he shall fall into the pit,
that he digde vp for other.
17 Thus wrong returneth to the hurt
of him, in whome it bred:
And all the mischief that he wroght,
shall fall vpon his head.

19 I will giue thankes to God therefore,

that iudgeth righteouſly:
And with my ſong will praiſe the Name
of him that is moſte hie.

PSALME VIII. Tho. Ster.

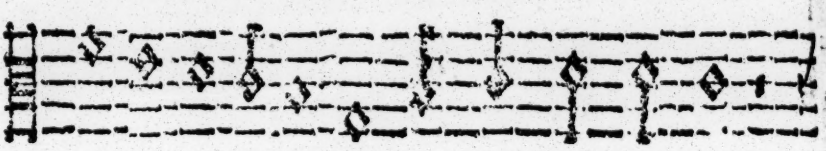
¶ *The Prophet conſidering the excellent liberalitie, and fatherlie prouidence of God towardes man, whom he made as it were a god ouer all his workes, doeth not onely giue great thankes, but is aſtoniſhed with the admiration of the ſame, as one nothing able to compaſſe ſuche great mercies, and ſo endeth.*



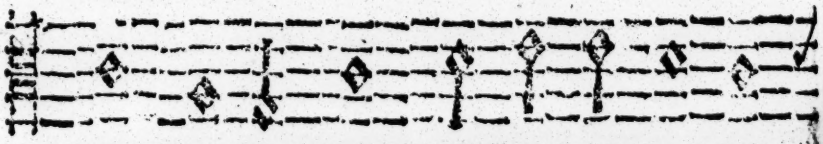
O God our Lord how wonderfull, are



thy workes euerie where, whoſe fame ſur-



munt indignitie aboue the heauens cleare,

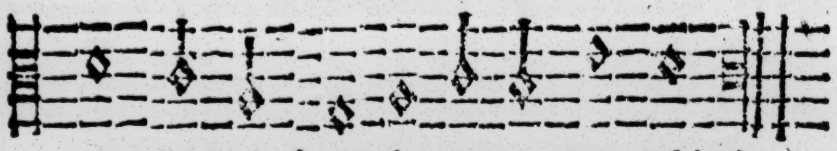


Euen by the mouthes of ſucking babes, thou



wilt confound thy foes: For in theſe babes

thy



thy might is ſeene thy graces they diſcloſe.

3 And when I ſee the heauens hight,
the workes of thine owen hande,
The Soone, the moone and all the ſtarres
in ordre as the ſtande.

4 What thing is man, Lord thinke I thē,
that thou doeſt him remembre?
Or what is mans poſteritie,
that thou doeſt it conſidre.

5 For thou haſte made him litle leſſe,
then Angels in degree:
And thou haſt crowned him alſo
with glorie and dignitie.

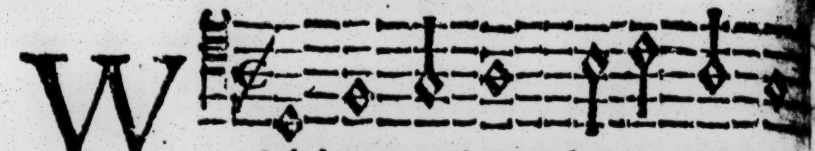
6 Thou haſt preferd him to be Lord
of all thy workes of wonder:
And at his feete haſt ſet all things,
that he ſhulde kepe them vnder.

7 As ſhepe and neat, and all beaſts els,
that in the fields do fede.
8 Foules of the aire, fiſhe in the ſea,
and all that t' erein breede

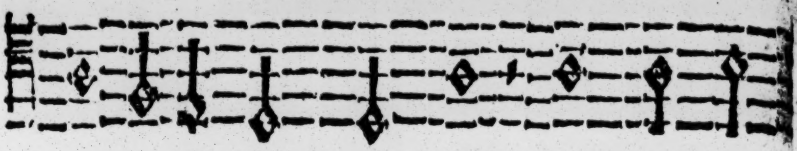
9 Therefore muſt I ſay once againe,
O God, that art our Lord,
How famouſe and how wonderful
are thy workes through the worlde?

PSALME IX. Tho. Ster.

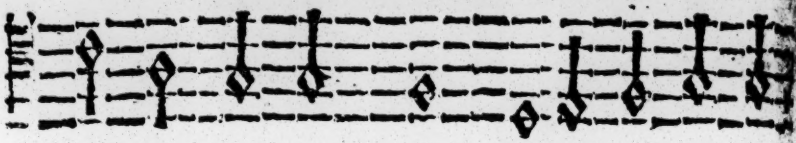
¶ *After he had giuen thankes to God for the ſundrie victories that he had ſit him againſt his enemies and alſo proued by manifold experience how ready God was at hand in all his troubles, he being now likewiſe in dāger of newe enemies, deſireth God to helpe him according to his wont, and deſtroy the malicious arrogancie of his aduerſaries.*



With heart and mouth vnto the Lord



will I ſing laude and praiſe. And ſpeake of



all thy wondrous workes, and thē declare al-



wayes. I will be glad and muche reioyce, in



thee, ô God moſte hie, And make my ſongs



extoll thy Name aboue the ſtarrie ſkie.

5 For that my foes are driuen backe,
and turned vnto flight:
They fall downe flat and are deſtroyed
by thy great force and might.
4 Thou haſt reuenged all my wrong:
my griefe and all my grudge:
Thou doeſt with iuſtice heare my cauſe,
moſte like a righteous iudge.

5 Thou

5 Thou doeſt rebuke te heathen folke,
and wicked ſo confound,
That afterwarde the memorie
of them can not be found.
6 My foe, thou haſte made good diſpatch,
and all our townes deſtroyede:
Thou haſte their fame with them defaced
through all the worlde ſo wide.

7 Knowe thou that he which is aboue,
for euer more ſhal reigne,
And in the ſeate of equitie
trew iudgement wil mainteine.
8 With iuſtice he will kepe and guide
the worlde and euerie wight:
And ſo will yelde with equitie
to euerie man his right.

9 He is protector of the poore,
what time they be oppreſt:
He is in all aduerſitie
their refuge and their reſt.
10 All they that knowe thine holie Name
therefore ſhall truſt in thee:
For thou forſakeſt not their ſute
in their neceſſitie.

11 Sing Pſalmes therefore vnto the Lord,
that dwelth in Sion hil:
Publiſhe among all nations
his noble acte and wil.
12 For he is mindefull of the blood
of thoſe that be oppreſt,
Forgetting not th' afflicted heart,
that ſeketh to him for reſt.

13 Haue mercie, Lord, on me poore wretch
whoſe enemies ſtill remaine,
Which from the gates of death art wonte
to raiſe me vp againe,

14 In Sion that I might set forthe
thy praise with heart and voyce.
And that in thy Saluation, Lord,
my soule might still reioyce.

15 The heathen sticke fast in the pit,
that they themselues preparde
And in the net that they did set,
their owen feete fast are snarde.
16 God shewth his iudgements, which were good
for euerie man to marke:
When as ye see the wicked man
lie trapt in his owne warke.

17 The wicked and the sinfull men
go downe to hell for euer:
And all the people of the worlde,
that will not God remember.
18 But sure the Lord will not forget
the poore mans griefe and paine:
The pacient people neuer loke
for helpe of God in vaine.

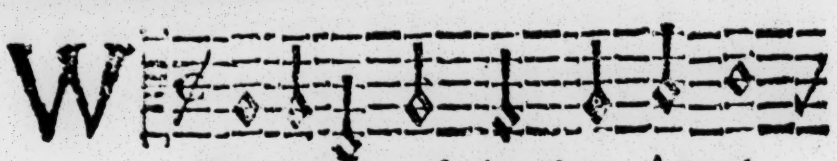
19 O Lord, arise, lest men preuaile,
that be of worldlie might,
And let the heathen folke receiue
their iudgement in thy sight.
20 Lord, strike suche terrour, feare and drede
into the hartes of them,
That they may knowe assuredly,
they be but mortall men.

PSALME X. Tho. Ster.

¶ *He complaineth of the fraude, rapine, tyrannie, a all kindes of wrong, which worldelie men vse, a gning the cause thereof, whiche was, that wic men, being as it were drunken with worldly prosp tie, and therefore setting aparte all feare and reue ce towards God, thinke they may do all thin*

with

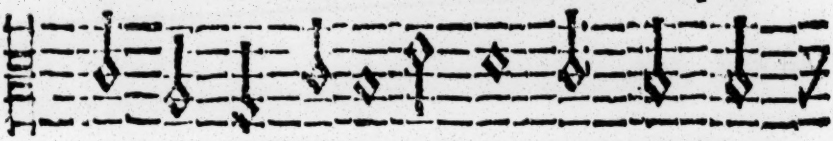
without controwling. Therefore he calleth vpon God to send some remedy against these desperate euils and at lengh̃ comforteth him-self with hope of deliuerance.



WHat is the cause that thou, ô Lord



art now so farre from thine, And kepest



close thy countenance from vs this troublous



time? The poore doeth perish by the proude



and wicked mens desire: Let thē be taken



in the craft, that they them selues conspire.

3 For in the luste of his owen heart
th'vngodly doeth delite:
So doeth the wicked praise him self,
and doeth the Lord despite.

4 He is ſo proude that right and wrong
he ſetteth all a parte:
Nay, nay, there is no God, ſaith he:
for thus he thinketh in heart.

5 Becauſe his wayes do proſper ſtill,
he doeth thy Lawes neglect,
And with a blaſte doeth puffe againſt
ſuche as wolde him correct.
6 Tuſh, tuſh, ſaith he, I haue no drede
leſt mine eſtate ſhulde change.
And why? for all aduerſitie
to him is very ſtrange.

7 His mouth is ful of curſednes,
of fraude, deceit and guile:
Vnder his tongue doeth miſchief ſit,
and traueil all the while.
8 He lieth hid in wayes and holes,
to ſlay the innocent:
Againſt the poore that paſſe him by,
his cruell eyes are bent.

9 And like a lion, priuely
lieth lurking in his denne,
(If he may ſnare them in his nette,)
to ſpoile poore ſimple men.
10 And for the nones full craftely
he crowcheth downe, I ſay:
11 So are great heapes of poore men made
by his ſtrong power his pray.

12 Tuſh, God forgetteth this, ſaith he:
therefore may I be bolde:
His countenance is caſt aſide:
he doeth it not beholde:
13 Ariſe, ô Lord, ô God in whome
the poore mans hope doeth reſt:
Lift vp thine hand, forget not, Lord,

the

the poore that be oppreſt.

14 What blaſphemie is this to thee?
Lord doeſt not thou abhorre it,
To heare the wicked in their heartes
ſay, Tuſh, thou careſt not for it?
15 But thou ſeeſt all this wickednes,
and well doeſt vnderſtand.
16 That friendles and poore fatherles
are left into thine hand.

17 Of wicked and malicious men
then breake the power for euer,
That they with their iniquitie
may periſh altogether.
18 The Lord ſhal reigne for euermore
as King and God alone:
And he will chaſe the heathen folke
out of his lande echone.

19 Thou hearſt, ô Lord, the poore mens plaint,
their prayers and requeſt:
Their heartes thou wilt confirme vntil
thine eares to heare be preſt.
20 To iudge the poore and fatherles,
and helpe them to their right,
That they may be no more oppreſt
with men of worldly might.

PSALME XI. Tho. Ster.

¶ *This Pſalme conteineth two partes. In the firſt Dauid ſheweth how harde aſſaultes of tentations he ſuſteined, & in how great anguiſh of minde he was when Saule did perſecute him. The next he reioyceth, that God ſent him ſuccour in his neceſſitie, declaring his iuſtice, aſwel in gouerning the good and the wicked men, as the whole worlde.*

¶Sing this as the 10. Pſalme.

I Truſt in God: how dare ye then,
ſay thus my ſoule vntill,
Flee hence as faſt as any foule,
and hide you in your hil?

2 Beholde, the wicked bend their bowes,
and make their arrowes preſt,
To ſhoute in ſecret and to hurt
the ſount and harmles breſt.

3 Of worldlie hope all ſtayes were ſhrunke
and clearly broght to noght:
Alas the iuſt and righteous man
what euil hathe he wroght?

4 But he that in his temple is
moſte holy and moſte hie,
And in the heauen hathe his ſeate
of royall maieſtie.

The poore and ſimple mans eſtate
conſidreth in his minde,
And ſearcheth out full narowly
the maners of mankinde.

5 And wit a chearfull countenance
the righteous man ſhall vſe:
But in his heart he doeth abhorre
all ſuche as miſchief muſe.

6 And on the ſinners caſteth ſnares,
as thicke as any raine:
Fyre and brimſtone, and whirlewindes thicke
appointed for their paine.

7 Ye ſe then how a righteous God
doeth righteouſnes embrace,
And to the iuſt and vpright man
ſheweth forthe his pleaſant face.

PSAL-

¶ *The Prophet lamenting the miſerable eſtate of the people, and the decay of all good ordre, deſyreth God ſhedely to ſend ſuccour to his children. Then comforting him ſelfe and others with the aſſurance of God's helpe, he commendeth the conſtant veritie that God obſeruth in keping his promiſes: cõcluding, that when all orders are moſte corrupted, then will God deliuer his.*

¶ Sing this as the 7. Pſalme.

HElpe Lord, for good and godly men
do periſhe and decay.
And faith and trueth from worldlie men
is parted cleane away.

2 Who ſo doeth with his neighbour talke
his talke is all but vaine.
For euery man bethinketh how
to flatter, lie and faine.

3 But flatturing and deceitfull lippes
and tongues that be ſo ſtout
To ſpeake proude wordes and make great bragges,
the Lord ſone cut then out.

4 For they ſay ſtill we will preuaile:
our tongues ſhall vs extoll:
Our tongues are ours, we ought to ſpeake
what Lord ſhall vs controll?

5 But for the great complaint and crye
of poore and men oppreſt,
Ariſe wil I now ſaith the Lord,
and them reſtore to reſt.

6 Gods worde is like to ſilver pure,
that from the earth is tried,
And hath no leſſe then ſeuen times
in fyre bene purified.

7 Now ſince thy promeſſe is to helpe,
Lord, kepe thy promeſſe then,

And saue vs now and euermore,
from this ill kinde of men.
8 For now the wicked worlde is full
of mischiefs manifolde:
When vanitie with mortall men
so highly is extolde.

PSALME XIII. Tho. Ster.

¶ *Dauid, as it were, ouercome with sundrie and newe afflictions fleeth to God as his onelie refuge, and so at length, being encouraged through Gods promises, he conceiued moste sure confidēce against the extreme horrors of death.*

¶ Sing this as the 6. Psalme.

HOw long wilt thou forget me, Lord?
shal I neuer be remembred?
How long wilt thou thy visage hide,
as though thou were offended.
2 In heart and minde how long shall I,
with care tormented be?
How long eke shal my deadlie foe
thus triumphe ouer me?

3 Beholde me now, my Lord, my God,
and heare me sore oppreſt:
Lighten mine eyes, leſt that I slepe
as one by death poſſeſt.
4 Leſt thus mine enemies say to me,
beholde, I do preuaile:
Leſt they also, that hate my soule,
reioyce to se me quaile.

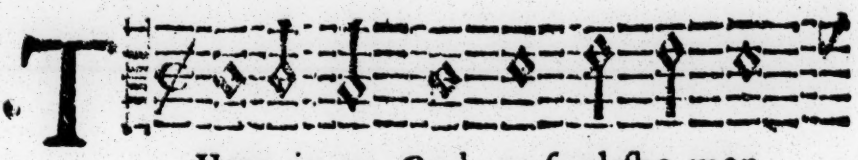
5 But for thy mercies and goodnes,
mine hope shall neuer start:
In thy relief and sauing health
right glad shal be mine heart.
I wil geue thankes vnto the Lord,

and

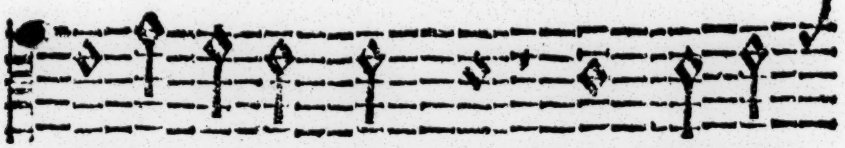
and praises to him sing,
Because he hathe harde my requeſt,
and granted my wiſhing.

PSALME XIIII. Tho. Ster.

¶He deſcribeth the perverſe nature of men, whyche were ſo growen to licẽtiouſnes, that God was broght to vtter contempt: for the whych thyng although he was greatly greued, yet beyng perſuaded that God wolde ſend ſome preſent remedy, he comforteth him ſelfe and others.



Here is no God, as fooliſhe men



affirme in their made mood: Their driftes are



all corrupt and vaine: not one of them doth



good. The Lord be helde from heauen high,



the whole race of mankinde, And ſaw not one



that ſoght in dede the liuing God to finde.

3 They went all wide and were corrupt,
and trewly there was none,
That in the worlde did any good,
I ſay, there was not one.
4 Is all their iudgement ſo farre loſte,
that all worke miſchief ſtill.
Eating my people euen as bread,
not one to ſeke Gods will?

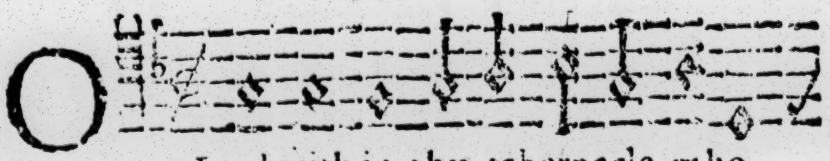
5 When they thus rage, then ſuddenly
great feare on them ſhal fall:
For God doeth loue the righteous men
and will maintaine them all.
6 Ye mocke the doings of the poore,
to their reproche and ſhame:
Becauſe they put their truſt in God,
and call vpon his Name.

7 But who ſhall giue thy people health?
and when wilt thou fulfill,
The promes made to Iſrael
from out of Sion hill?
8 Euen when thou ſhalt reſtore againe
ſuche as were captiues lad:
Then Iacob ſhal therein reioyce,
and Iſrael ſhal be glad.

PSALME XV. Tho. Ster.

¶ *This pſalme teacheth on what condition God did chuſe te Iewes for his peculiare people, & wherfore he placed his temple amongs them, whyche was to the intent, that they by liuyng vprightly and godly might witnes that they were his ſpecial and holy people.*

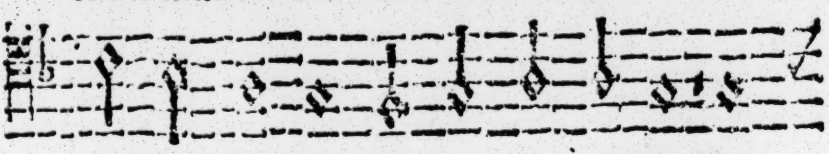
O Lord



O Lord with in thy tabernacle who



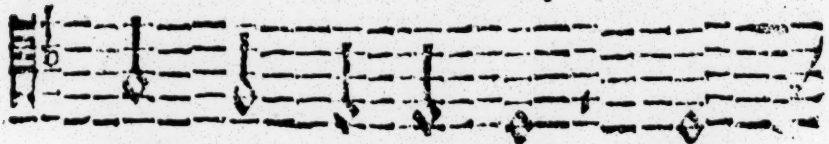
ſhall inhabit ſtill? Or whome wilt thou re-



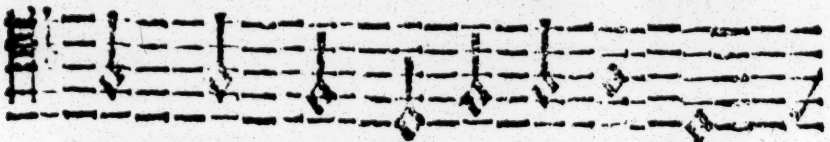
ceiue to dwell in thy moſte holy hill? The



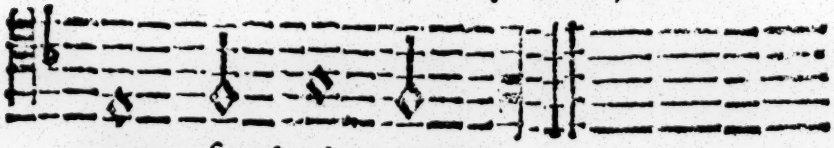
man whoſe liſe is vncorrupt, whoſe



workes are iuſt and ſtraight. Whoſe



heart doeth thinke the very trueth, Whoſe



tongue ſpeaketh no deceit.

3 Nor to his neighbour doeth none il,
in body, goods or name:
Nor willingly doeth heare falſe tales,
which might empere the ſame:

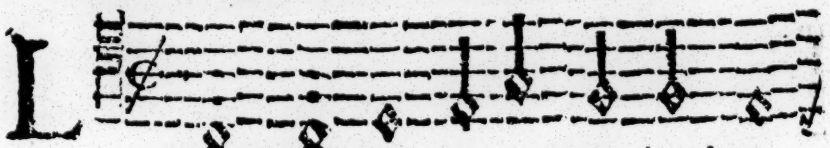
4 That in his heart regardeth not
malicious wicked men:
But thoſe that loue and feare the Lord,
he maketh muche of them.

5 His othe and all his promiſes,
that kepeth faithfully:
Althogh he make his couenant ſo
that he doeth loſe thereby:
6 That putteth not to vſurie
his money and his coyne:
Ne for to hurt the innocent
doeth brybe or els purloyne.

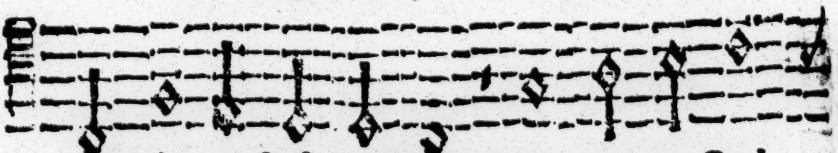
7 Who ſo doth all things as ye ſe,
that here is to be done,
Shal neuer periſh in this worlde,
nor in the worlde to come.

PSALME XVI. Tho. Ster.

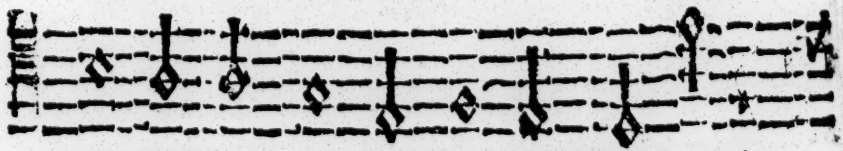
¶Dauid prayeth to God for ſuccor, not for his worke, but for his faiths ſake, proteſting that he hateth all idolatrie, taking God onely for his comforte and felicitie, who ſuffereth his to lacke nothing.



LOrd kepe me, for I truſte in thee

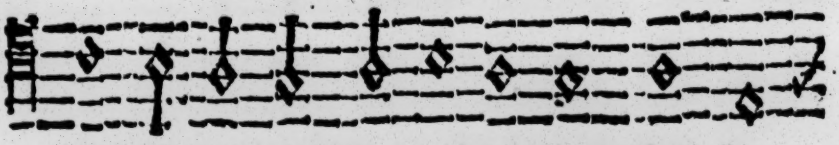


and do confeſſe in dede: Thou art my God

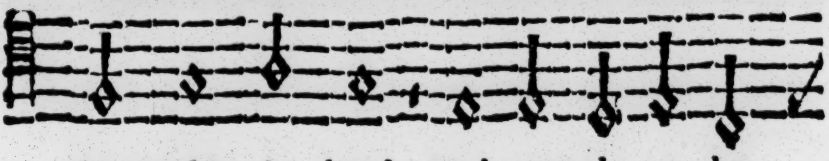


and of my good, O Lord, thou haſte no nede

I giue



I giue my goodnes to the Saintes that in



the worlde do dwel, And namely to the



faithfull flocke, in vertue that excell.

4 They ſhal heape ſorowes on their heades
which runne as they were made,
To offer to the Idole Gods:
alas, it is to bad.
As for their bloodie ſacrifice,
and offering of that ſorte,
I wil not thouche, nor yet thereof:
my lippes ſhall make reporte.

5 For why? the Lord the portion is
of mine inheritance:
And thou art he that doeſt mainteine
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in bewtie did excell:
Mine heritage reſſignde to me
doeth pleaſe me wonderous well.

7 I thanke the Lord that cauſed me
to vnderſtand the right:
For by his meanes my ſecret thoghts
do teache me euery night.
8 I ſet the Lord ſtill in my ſight,

and truſt him ouer all.
For he doeth ſtand on my right hand,
therefore I ſhall not faile:

9 Wherefore mine heart and tongue alſo
do bothe reioyce together:
My fleſh and bodie reſt in hope,
when I this thing conſider.
10 Thou wilt not leaue my ſoule in graue
(for, Lord, thou loued me)
Nor yet wilt giue thine holie one
corruption for to ſe.

11 But wilt me teache the way to life:
for all treaſures and ſtore
Of perfect ioy are in thy face,
and power for euermore.

PSALME XVII. Tho. Ster.

¶Heare he complaineth to God of the cruel pride and arrogancye of Saul and the reſt of his enemis, who thus raged without any cauſe giuen on his parte: therefore he deſireth God to reuenge his innocencie, and deliuer him. This pſalme ought diligentlie to be noted of ſuche as receiue euill for weldoing.

¶ Sing this as the 16. Pſalme.

O Lord, giue eare to my iuſt cauſe:
attend when I complaine,
And heare the prayer that I put forthe
with lippes that do not faine.
2 And let the iudgement of my cauſe
procede alway from thee:
And let thine eyes beholde and cleare
this my ſimplicitie.

3 Thou haſt wel tried me in the night
and yet couldſt nothing finde
That I haue ſpoken with my tongue,

that

that was not in my myn̄de.
4 As from the workes of vicked men
and paths peruerſe and ill,
For loue of thy moſte holie worde
I haue refrained ſtill.

5 Then in thy paths that be moſte pure,
ſtay me, Lord, and preſerue,
That from the way, wherein I walke,
my ſteppes may neuer ſwerue.
For I do call to thee, O Lord.
ſurely thou wilt me aide:
Then heare my prayer and weigh right wel
the words that I haue ſaid.

7 Oh thou the Sauiour of all them
that put their truſt in thee.
Declare thy ſtrength on them that ſpurne
againſt thy maieſtie.
8 Oh kepe me, Lord as thou woldſt kepe
the apple of thine eye,
And vnder couert of thy wings
defend me ſecretly.

9 From wicked men that trouble me,
and daily me annoye:
And from my foes that go about,
my ſoule for to deſtroye.
10 Which wallow in their wordlie welth,
ſo full and eke ſo fat,
That in their pride thay do not ſpare
to ſpeake, they care not what.

11 They lie in wayt, where we ſhuld paſſe
with craft me to confound,
And muſing miſchief in their mindes
to caſt me to the ground:
12 Muche like a lion, gredely
that wold his pray embrace:

Or lucking, like a lions whelpe,
within some secret place.

13 Vp Lord, with haste preuent my foe,
and cast him at thy feete:
Saue thou my soule from the il man,
and with thy sworde him smyte.
14 Deliuer me, Lord, by thy power,
out of these tyrants hands,
Which now so long tyme reigned haue,
and kept vs in their bands.

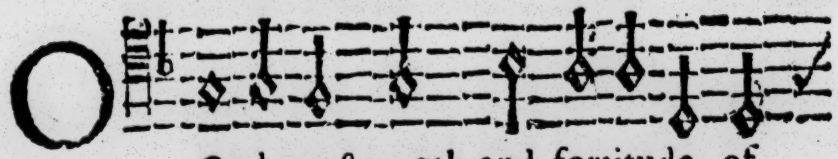
I meane from worldlie men to whome
all wordlie goods are rife:
That haue no hope nor parte of ioye,
but in this present lyfe.
Thou of thy store their bellies filste
with pleasures to their minde:
Their children haue ynough, and leaue
to theirs the rest behinde.

15 But I shall with pure conscience
beholde thy gratious face:
So when I wake, I shalbe full
with thine image and grace.

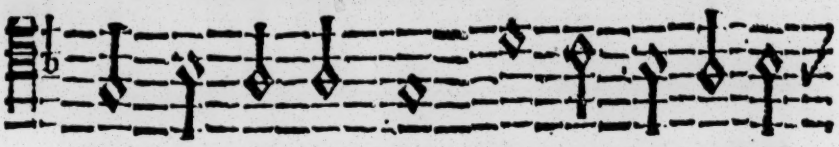
PSALME XVIII. Tho. Ster.

¶ *This Psalme is the first beginning of his gratulacion and thankesgiuing in the entring into his kingdom wher in he extolleth and praiseth moste highly the ma[illegible]ous mercies and grace of God, who hath thus preserued and defended him. Also he setteth forthe the image of Christs kingdome, that the faithfull may be assured that Christ shal alwayes conquere and ouercome by the vnspeakeable power of his Father, though all the whole worlde shulde stirre there against.*

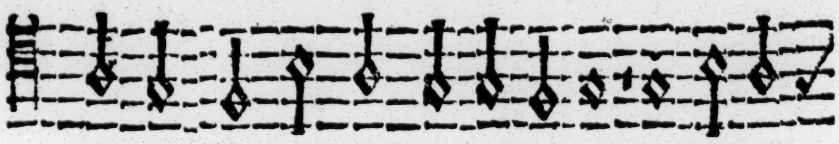
O God



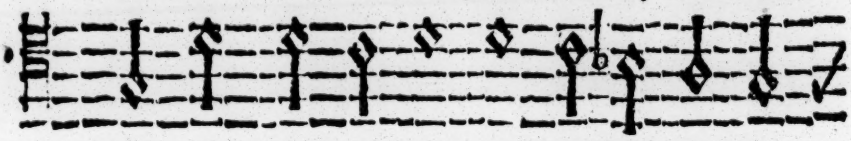
God my ſtrength and fortitude, of



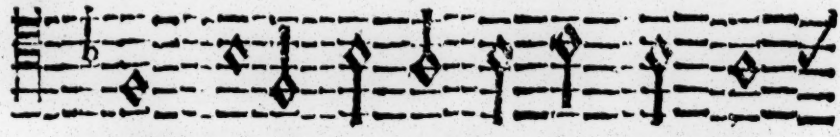
force I muſt loue: thee: Thou art my caſtell



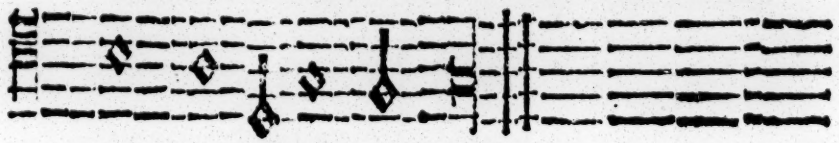
and defen'e, in mine neceſſitie. My God my



rock, in whom I truſt, the worker of my



wealth, my refuge, bucklar and my ſhilde,



the horne of all my health.

3 When I ſing laude vnto the Lord,
more worthie to be ſeruede:
Then from my foes I am right ſure
that I ſhalbe preſerued.
4 The panges of death did compaſſe me
and bound me euerie where:
The flowing waues of wickednes
did put me in great feare.

5 The ſlie and ſuttle ſnares of hell
were rounde about me ſet:
And for my death there was preparde,
a deadly trapping net.
6 I thus beſet with paine and grief,
did pray to God for grace:
And he forthwith did heare my plaint,
out of his holy place.

7 Suche is his power that in his wrath
he made the earth to quake:
Yea, the foundation of the mont
of Baſan for to ſhake.
8 And from his noſtrels came a ſmoke
when kindled was his ire:
And from his mouth came kindled coales
of hote conſuming fire.

9 The Lord deſcended from aboue,
and bound the heauens hie:
And vnderneath his fete he caſt,
the darckneſſe of the ſkye.
10 On Cherubs, and on Cherubens,
full royally he rode:
And on the wings of all the winds
came flying all abrode.

11 And lyke a denne moſt darke he made
his denne and ſecret place:
With waters blacke and ayrie cloudes
enuironed he was.
12 But when the preſence of his face,
in brightneſſe ſhall appeare:
Then cloudes conſume and in their ſtead
come hayles and coales of fire.

13 Theſe firie dartes and thunderboltes,
diſperſe them here and there:
And with his often lightninges,

he putte

he putteth them in great feare.
14 Lord at thy wrath and threatenings,
and at thy chyding cheare
The ſpring and the fondations,
of all the world appeare.

15 And from aboue the Lord ſent downe
to teache me from belowe:
And plukt me out of waters great,
that wolde me ouer flowe.
16 And me deliuered from my foes,
that wolde haue made me thrall:
Yea, from ſuche foes as were to ſtrong,
for me to deale with all.

17 They did preuen me to oppreſſe,
in tyme of my great grief
But yet the Lord was my defence,
my ſuccour and relief.
18 He broght me forthe in open place,
whereas I might be free:
And kept me ſafe becauſe he had
a fauour vnto me.

19 And as I was an innocent
ſo did he me regarde:
And to the cleanes of my handes
he gaue me my reward.
20 For that I walked in his wayes
and in his paths haue trod:
And haue not wauered wickedly
againſt my Lord my God.

21 But euermore I haue reſpect,
to his Law and decree:
His ſtatutes and commandements,
I caſt not out fro me.
22 But pure and cleane and vncorrupt,
appeard before his face:

And did refraine from wickednes,
and ſinne in any caſe.

23 The Lord therefore will me rewarde,
as I haue done a right:
And to the cleanes of my handes,
appearing in his ſight.
24 Thou wilt with him that holy is,
be holy Lord alſo
And with the good and vertuous men,
right vertuouſly wilt do.

25 And to the louing and elect,
thy loue thou wilt reſerue:
And thou wilt vſe the wicked men,
as wicked men deſerue:
26 For thou doeſt ſaue the ſimple folke:
in trouble when they lye
And doeſt bring downe the countenance
of them that loke full hie.

27 The Lord will light my candle ſo,
that it ſhall ſhine full bright:
The Lord my God wil make alſo,
my darknes to be light.
28 For by thy helpe ane Hoſte of men,
diſcomfite (Lord) I ſhall:
By thee Iſcale and ouerleape,
the ſtrength of any wal.

29 Vnſpotted are the wayes of God,
his worde is ſurely tried:
He is a ſure defence to ſuche,
as in his faith abyde.
30 For who is God? except the Lord:
for other there is none:
Or els who is omnipotent,
ſauing our God alone?

31 The God that girdeth me with ſtrength

is he that I did meane
That all the wayes wherein I walkt,
did euermore kepe cleane.
32 That made my fete euen lyke the hartes,
in ſwiftnes of my pace:
And for my ſuretie brought me forthe,
into an open place.

33 He did in ordor put my handes
to battel and to fight:
To break in ſonder barrs of braſſe,
he gaue mine armes the might.
34 Thou reacheſt me my ſauing health,
thy right hand is my tower:
Thy loue and familiaritie,
doeth ſtil increaſe my power.

35 And vnder me thou makeſt plaine,
the way where I ſhulde walke:
So that my fete ſhal neuer ſlip,
nor ſtumble at a balke.
36 And fearſely I purſue and take
my foes that me anoyed:
And from te field do not returne,
til they be all deſtroyed.

37 So I ſuppreſſe and wound my foes,
that they can riſe no more:
For at my fete they fall downe flat,
I ſtrike them all ſo ſore.
38 For thou doeſt girde me with thy ſtrength,
to warre in ſuche a wiſe:
That they be all ſcatred abrode,
that vp againſt me riſe.

39 Lord thou haſt put into my hand
my mortall enemies yoke:
And all my foes thou doeſt deuide,
in ſunder with thy ſtroke.

40 They cald for helpe, but none wold heare
nor yet giue them relief:
Yea to the Lord they called for helpe,
yet heard he not their grief.

41 And ſtill like duſt before the winde,
I driue them vnder fete:
And tread them downe like filthy clay,
that lyeth in the ſtreat.
42 Thou kepſt me from ſeditious folke,
that ſtil in ſtrife be led:
And thou doeſt of the heathen folke,
appoint me to be head.

43 A people ſtrange to me vnknowen,
and yet they ſhall me ſerue:
And at the firſte obey my worde,
where as my mine owen wil ſwerue.
44 I ſhalbe irckſome to mine owen,
they wil not ſe my light:
But wander wide out of the waye,
and hyde them out of ſight.

45 But bleſſed be the liuing Lord,
moſte worthy of all praiſe:
That is my rocke and ſauing health,
prayſed be he alwayes.
46 For God it is that gaue me power,
reuenged for to be:
And with his onely worde ſubdued,
the people vnto me.

47 And from my foe me deliuered,
and ſet me hier then thoſe:
That crewel and vngodly were
and vp againſt me roſe.
48 And for this cauſe, ô Lord my God,
to the giue thankes I ſhall.
And ſing out praiſes to thy Name,

among the Gentils all.

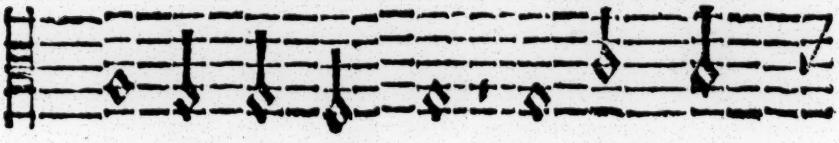
49 That gaueſt great proſperitie,
vnto the King I ſay:
To Dauid thy annoynted King,
and to his ſede for aye.

PSALME XIX. Tho. Ster.

¶ *To the intent he might moue the faithfull to a deeper conſideration of Gods glory, he ſetteth before their eyes the moſte exquiſite workemanſhip of the heauens, with theyr proportion and ornaments. And afterward Calleth them to the lawe, wherin God hath reueled him ſelfe more familiarly to his choſen people. The whych peculyar grace by commending the law, he ſetteth furth more at large, and in the end he concludeth with a prayer.*



The heauens and the firmaments do



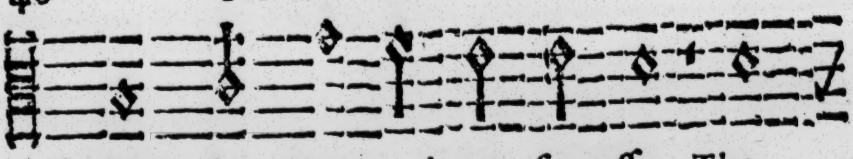
wondrouſly declare. The glorie of



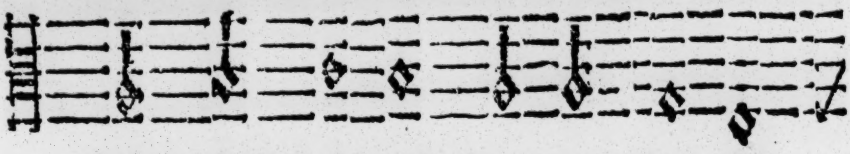
God omnipotent his workes and what they



are: The wondrous workes of God ap-



peare, by euerye dayes ſucceſſe, The



nights which lykewiſe theyr race rune the



ſelfe ſame thing expreſſe.

3 There is no language tongue or ſpeache,
where their ſound is not heard
4 In all the earth and coaſtes therof,
their knowledge is conferd.
In them the Lord made for the ſunne
a place of great renome:
Who like a bridegrome ready trimde
doeth from his chamber come.

5 And as a valiant champion,
who for to get a price,
With ioye doeth haſte to take in hand
ſome noble enterpriſe.
6 And all the ſkye from end to end
he compaſſeth about:
Nothing can hide it from his heat,
but he will finde it out.

7 How perfect is the Law of God,
how is his couenant ſure,
Conuerting ſoules, and making wiſe
the ſimple and obſcure.
8 Iuſt are the Lords commandements,

and

and glade bothe heart and minde:
His precept pure and giueth light
to eyes that be full blinde.

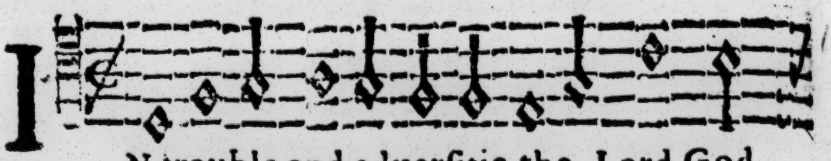
9 The feare of God is excellent,
and doeth indure for euer:
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be embraced alwayes
then fined golde, I say:
The honie and the honie combe,
are not so swete as thay.

11 By them thy seruant is forewarnde
to haue God in regarde:
And in performance of the same
there shalbe great rewarde.
12 But, Lord, what earthly man doeth know
the errors of his life?
Then clense my soule from secret sinnes,
which are in me moste rife.

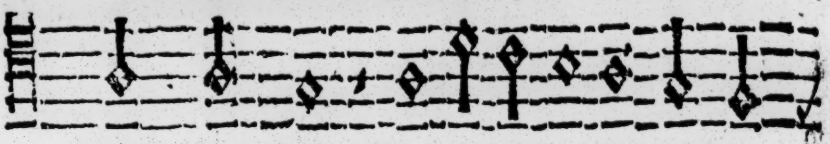
13 And kepe me that presumptuous sinnes
preuaile not ouer me:
And then shall I be innocent,
and great offences flee.
14 Accept my mouth and eke mine heart,
my words and thoghts echone:
For my redemer and my strength,
O Lord, thou art alone.

PSALME XX. Tho. Ster.

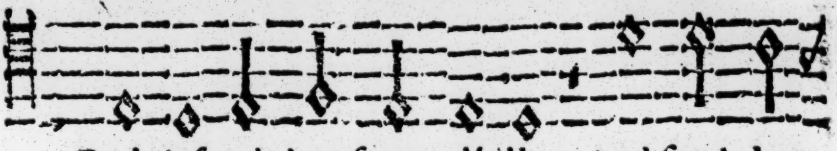
¶ *A prayer of the people vnto God, that it wolde please him to heare their King, and receiue his sacrifice, whych he offred before he went to battel against the Ammonites, declaring, how that the heathen put their trust in horses and chariots, but they trust only in the name of the Lorde their God: wherfore the other shall fal but the Lord will saue the King and his people.*



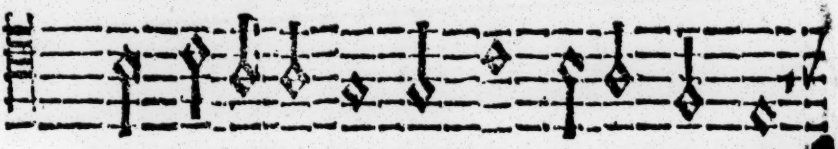
IN trouble and aduerſitie, the Lord God



heare thee ſtill. The maieſtie of Iacobs



God defend thee from all ill. 2 And ſend thee



from his holy place his helpe at euerie nede,



And ſo in Sion ſtabliſhe thee, and make thee



ſtrong in dede.

3 Remembring wel the ſacrifice,
that now to him is done:
And ſo receiue right thankfully
thy brunt offrings echone.
4 According to thine hartes deſire
the Lord graunt vnto the
And all thy counſel and deuiſe,
ful wel performe may he.

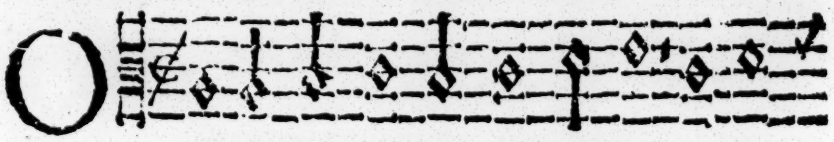
5 We

5 We ſhall reioyce when thou vs ſaueſt,
and our banners diſplay,
Vnto the Lord, which thy requeſtes
fulfilled hathe alway.
6 The Lord will his annoyted ſaue,
I knowe wel by his grace,
And ſend him health by his right hand,
out of his holy place.

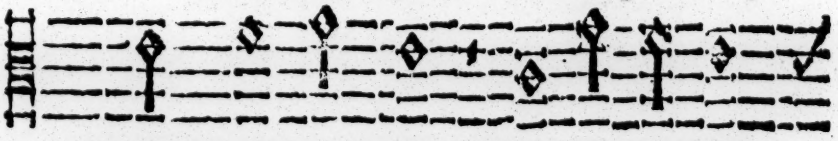
7 In charets ſome put confidence,
and ſome in horſes truſt:
But we remember God our Lord,
that kepeth promiſe iuſt.
8 They fall downe flat, but we do riſe,
and ſtand vp ſteadfaſtly:
9 Now ſaue and helpe vs, Lord and King,
on thee when we do cry.

PSALME XXI. Tho. Ster.

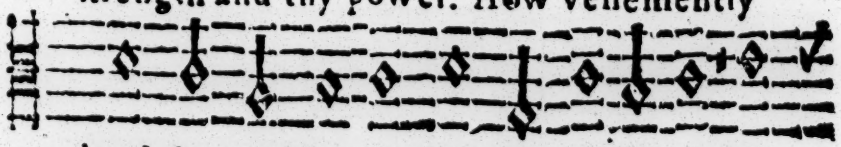
Dauid in the perſon of the people praiſed God for the victorie which he gaue them againſt the Syrians and Ammonites. 2. Sam. 10. 11. wherein he had the riche crowne of the King of Ammon ſet vpon his head. 2. Sam. 12. and was indued with the manifold bleſſings of God, and contrari wyſe his enemies deſtroyed.



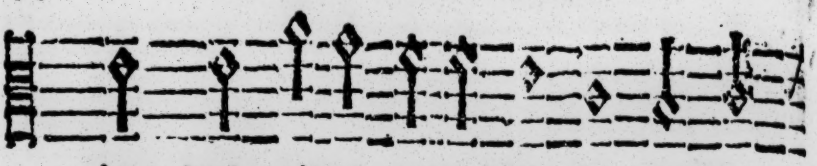
O Lord how ioyful is the king, in thy



ſtrength and thy power: How vehemently



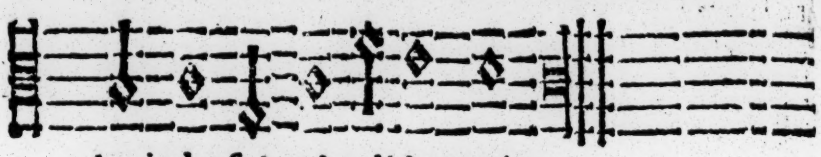
doeth he reioyce in thee his Sauiour. For



thou haſte giuen vnto him, his godly



harts deſire: To him haſt thou nothing



denied, of that he did require.

3 Thou didſt preuent him with thy giftes,
and bleſſings manifolde,
And thou haſte ſet vpon his head
a crowne of perfect golde.
4 And when he aſked life of thee,
thereof thou madſte him ſure,
To haue long life, yea, ſuche a life,
as euer ſhulde indure.

5 Great is his glorie by thyne helpe,
thy benefite and aide:
Great worſhip and great honour bothe,
thou haſte vpon him laide.
6 Thou wilt giue him felicitie,
that neuer ſhall decay:
And with thy chearfull countenance,
wilt comforte him alway.

7 For why? the King doeth ſtrongly truſte
in God for to preuaile:
Therefore his goodnes and his grace
wil not that he ſhal quaile.
8 But let thine enemies fele thy force,

and

and thoſe that thee withſtand:
Finde out thy foes, and let them fele
the power of thy right hand.

9 And lyke an ouen burne them Lord,
in fyrie flame and fume.
Thine anger ſhal deſtroy them all,
and fyre ſhal them conſume.
10 And thou wilt roote out of the earth
their frute that ſhulde increaſe:
And from te nomber of thy folke
their ſeede ſhall end and ceaſe.

11 For why? much miſchief did they muſe
againſt thine holy Name.
Yet did they faile and had no power,
for to performe the ſame.
12 But as a marke thou ſhal them ſet,
in a moſte open place:
And charge thy bowſtrings readely
againſt thine enemies face.

13 Be thou exalted, Lord, therefore
in thy ſtrength euerie houre.
So ſhal we ſing right ſolemly,
praiſing thy might and power.

PSALME XXII. Tho. Ster.

¶ *Dauid complayneth him ſelfe to be brought into ſuche extremities, that he is lyke a man deſperate and paſt all hope, after declareth whereof he recouereth him ſelfe from the bottomleſſe py of temtations. And vnder his owne perſone he ſetteth forthe the figure of Chriſt, whome he did foreſe in the ſpyrit of Prophecie. So this Pſalme after two ſortes doeth declare that prophecy of Eſay: he was taken forthe of priſon and iudgement.*

¶Sing this as the 21. Pſalme.

O God my God, wherefore doeſt thou
forſake me vtterly?
And helpeſt not when I do make,
my great complaint and cry.
2 To thee my God euen all day long,
I do bothe cry and call:
I ceaſe not all the nightes and yet,
thou heareſt not at all.

3 Euen thou that in thy ſanctuary,
and holy place doeſt dwel:
Thou art the comforte and the ioye,
and glorie of Iſrael.
4 And he in whom our fathers olde,
had all their hope for euer:
And when they put their truſt in thee,
thou didſt them aye deliuer.

5 They were deliuered euer, when
they called on thy Name:
And for the faith they had in thee,
they were not put to ſhame.
6 But I am now become a worme,
more like then any man:
An outcaſt whome the people ſcorne,
with all the ſpite they can.

7 All me diſpiſe as they beholde,
me walking on the way:
They girne, they mow, they nod their heads
and in this wiſe they ſay.
8 This man did glorie in the Lord,
his fauour and his loue:
Let him redeme and helpe him now,
his power if he will proue.

9 Euen from my mothers wombe ô Lord,
to take me thou waſt preſt:

Thou

Thou didst preserue me still in hope,
while I did sucke her brest.
10 I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe
thou hast bene aye my God.

11 Then Lord depart not now from me,
in this my present grief:
Since I haue none to be my helpe,
my succour and relief.
12 So many bulles do compasse me,
that be full strong of head.
Yea bulles so fat as thogh they had,
in Basan fielde bene fed.

13 They gape vpon me gredely,
as thogh they wolde me slaye:
Muche lyke a Lyon roaring out,
and ramping for his praye.
14 But I drop downe like water shed,
my iointes in sunder break:
My hart doeth in my body melt,
like wax against te heat.

15 And like a potshard drieth my strength
my tongue it cleaueth fast:
Vnto my lawes, and I am brought,
to dust of death at last.
16 And many dogges do compasse me,
and wicked counsel eke:
Conspire against me cursedly,
they pearse my handes and fete.

17 I was tormented so that I,
might all my bones haue tolde:
Yet still vpon me they do loke,
and still they me beholde.
18 My garmentes they deuided eke,

in partes among them all:
And for my coate they did caſt lottes,
to whome it might befall.

19 Therefore I pray thee be not farre,
frome at my great nede:
But rather ſith, thou art my ſtrength,
to helpe me (Lord) make ſpead.
20 And from the ſword (Lord) ſaue my ſoule
by thy might and thy power:
And kepe my ſoule thy darling deare,
from dogges that wolde deuoure.

21 And from the Lyons mouth that wolde,
me all in ſunder ſhiuer.
And from the hornes of vnicornes,
Lord ſafely me deliuer.
22 And I ſhall to my brethren all,
thy maieſtie record:
And in thy Church ſhal praiſe the Name
of thee, the liuing Lord.

23 All ye that feare the Lord him praiſe
exalt him Iacobs ſede:
And thou ô houſe of Iſrael
looke thou him feare and drede.
24 For he deſpiſeth not the poore,
he tourneth not away:
His countenance, when they do call,
but graunteth to theyr cry.

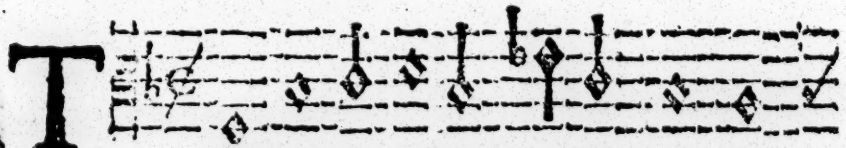
25 Among thy flocke that feare the Lord,
I wyll therfore proclayme:
Thy praiſe and kepe my promiſe made
for ſetting forthe thy Name.
26 The poore ſhal eat and be ſuffiſed,
and thoſe that do their deuer:
To know the Lord, ſhal praiſe his Name
theyr hartes ſhall liue for euer.

27 All coastes of earth shal praise the Lord
and turne to him for grace:
The heathen folke shal worship him
before his blessed face.
28 The Kingdome of the Heathen folke,
the Lord shal haue therefore:
And he shalbe their gouernour
and King for euermore.

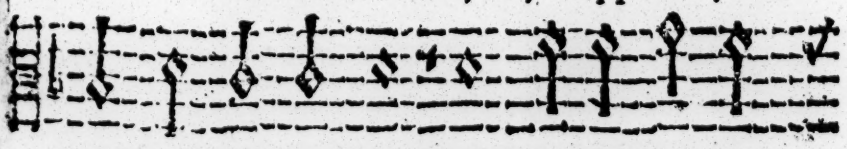
29 The riche men of his godly giftes,
shal fede and taste also:
And in his presence worship him,
and bow their knees full lowe.
30 And all that shall go downe to duste
of lyfe by him muste taste.
My sede shal serue and praise his Name,
while any worlde shal laste.
31 My sede shall plainly shew to them,
that shalbe borne hereafter:
His iustice and his righteousnes,
and all his workes of wonder.

PSALME XXIII. Tho. Ster.

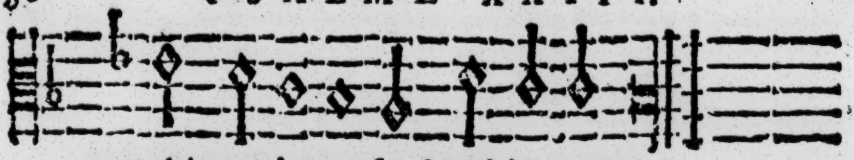
¶ Because the Prophet had proued the great mercies of God at diuers times and in sundrie maners, he gathereth a certaine assurance, fully persuading him selfe that God wil continue the verie same goodne towardes him for euer.



THe Lord is onely my supporte, and



he that doeth me fede: How can I them lack



any thing whereof I ſtand in nede?

2 He doeth me folde in cottes moſte ſafe,
the tender graſſe faſt by:
And after driueth me to the ſtreames,
which runne moſte pleaſantly.

3 And when I fele my ſelf nere loſte
Then doeth he me home take,
Conducting me in his right paths,
euen for his owne names ſake.

4 And thogh I were euen at deaths dore,
yet wolde I feare none il:
For why thy rodde and ſhepherds croke,
I am conforted ſtill.

5 Thou haſte my Table richely deckt,
in deſpite of my foe:
Thou haſte mine head with baume refreſht,
my cuppe doeth ouerfloe.
And finally while breth doeth laſt,
thy grace ſhal me defende:
And in the houſe of God will I
my life for euer ſpende.

PSALME XXIIII. I. C.

¶ *Albeit the Lord God hath made and gouerneth all the worlde, yet towardes his choſen people his gracious goodnes doeth moſt abundãtly appeare: in that amõg them he will haue his dwelling place, which thogh it was appointed among the children of Abrahã, yet onely they do enter aright into this Sanctuarie, which are the true worſhippers of God, purged from the ſinful fylth of this world. Finally he magnifieth gods grace for the building of the Tẽple, to the end he might ſtirre vp all the Faithful to the true ſeruice of God.*

¶ Sing

¶Sing this as the 15. Pſalme.

TO God the earth doeth appertayne,
with all things great and ſmall
The worlde alſo is his demayne
with the indwellers all.
2 For he hathe founded it ful faſte,
aboue the ſalt ſea ſtrand:
And ſtabliſht it t'abide and laſte
And on the floods to ſtand.

3 Now who is he that ſhal vp go,
into Gods holy hil
And in his holy place alſo
who ſhal continue ſtil.
4 The man whoſe hands no wrong hath wroght
who heart is pure and neat:
Whoſe minde for vanitie not ſoght
nor ſworne hathe with deceit.

5 He that is ſuche the Lord wil ſend
his bleſsings him vpon,
And righteouſnes vnto him lende
ſhal God his Saluation.
6 This is the ſtocke and offrings eke.
of thoſe which ſearch for thee:
Of them ô Lord that thy face ſeke
who true Iſraelites be.

7 Exalt your heades ye Gates on hie,
ye doores that laſt for aye
Be lift: ſo the King of glorie,
ſhal through you make his waye.
8 Who is this King ſo glorious?
the ſtrong and mightie Lord,
Euen he that is victorious
in battels tride by ſword.

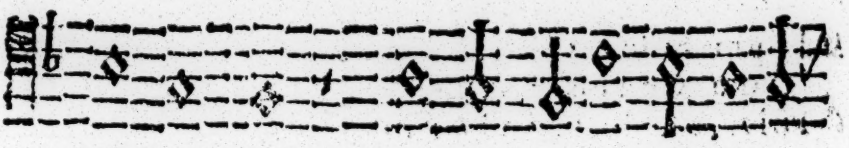
9 Exalt your heads ye Goates on hie,
ye doores that last for aye:
Be lifte: so the King of glorie
shal through you make his waye.
10 Who is this glorious King I saye?
the Lord of Hostes moste hie,
Euen he is King and shalbe aye:
of euerlasting glorie.

PSALME XXV Tho. Ster.

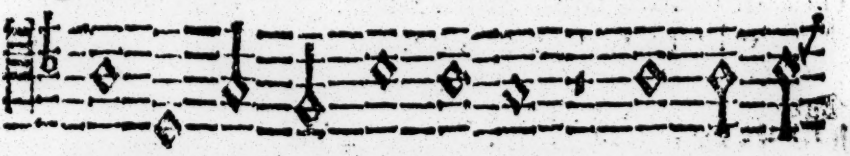
¶ *The Prophet, touched with the consideration of his sinnes, and also greued with the cruell malice of hys enemies, prayeth to God moste fernently to haue his sinnes forgiuen, especially, suche as he had committed in his youth. He beginneth euerie verse according to the Ebrewe letters. 2. or. 3. except.*



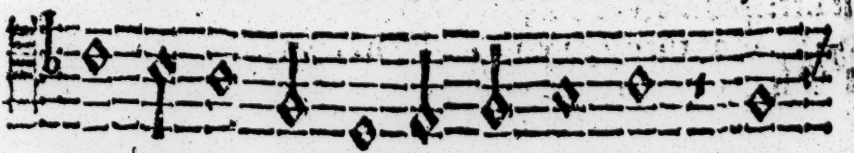
Lift mine heart to thee, my God and



guide moste iust: Nowe suffer me to take no



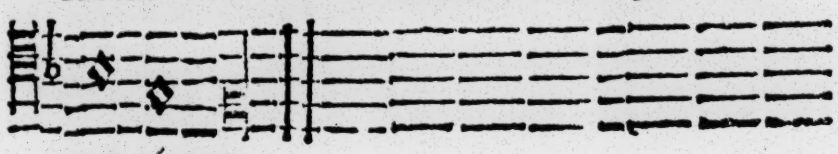
shame: for in thee do I trust. Let not my



foes reioyce, nor make a scorne of me, And
let them



let them not be ouerthrowen that put their



truſt in thee.

But ſhame ſhall them befall,
which harme them vrongfully:
3 Therefore thy paths and thy right wayes
vnto me Lord deſcry.
4 Direct me in thy trueth,
and teach me, I thee pray.
Thou art my God and Sauiour,
on thee I waite alway.

5 Thy mercies manyfolde,
I pray thee, Lord, remember,
And eke thy pitie plentifull:
for they haue bene for euer.
6 Remember not the fautes
and frailtie of my youth:
Remember not how ignorant
I haue bene of thy trueth.

Nor after my deſerts
let me thy mercie finde:
But of thyne owne benignitie,
Lord, haue me in thy minde.
7 His mercye is ful ſwete,
his trueth a perfect guide:
Therefore the Lord will ſinners teache,
and ſuche as go aſide.

8 The humble he will teache,
his precepts for to kepe:

He will direct in all his wayes
the lowly and the meke.
9 For all the wayes of God
are trueth and mercie bothe,
To them that kepe his Teſtament
the witnes of his trothe.

10 Now for thine holy Name,
ô Lord I thee intreat,
To graunt me pardone for my ſinne:
for it is wondrous great.
11 Who ſo doth feare the Lord,
the Lord doth him direct,
To lead his lyfe in ſuche a way,
as he doth beſt accept.

12 His ſoule ſhall euermore,
in goodnes dwell and ſtand:
His ſede and his poſteritie,
inherite ſhal the Land.
13 All thoſe that feare the Lord,
knowe his ſecret intent:
And vnto them he doth declare,
his wil and Teſtament.

14 Mine eyes and eke mine heart
to him I wil aduance,
That plukt my fete out of the ſnare,
of ſinne and ignorance.
15 With mercy me beholde
to thee I make my mone:
For I am poore and deſolate,
and confortles alone.

16 The troubles of mine heart
are multiplyde in dede,
Bring me out of this miſerie,
neceſsitie and nede.
17 Beholde my pouertie

mine anguiſhe and my paine:
Remit my ſinne and mine offenſe,
and make me cleane againe.

18 O Lord, beholde my foes,
how they do ſtill increaſe,
Purſuing me with deadly hate,
that faine wolde liue in peace.
19 Preſerue and kepe my ſoule,
and eke deliuer me
And let me not be ouerthrowen,
becauſe I truſt in thee.

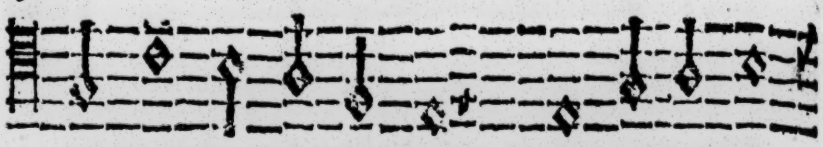
20 Let my ſimple purenes,
me from mine enemies ſhende
Becauſe I loke, as one of thine,
that thou ſhuldſt me defende.
21 Deliuer Lord thy folke,
and ſend them ſome relief
(I meane thy choſen Iſrael)
from all their paine and grief.

PSALME XXVI. I. H.

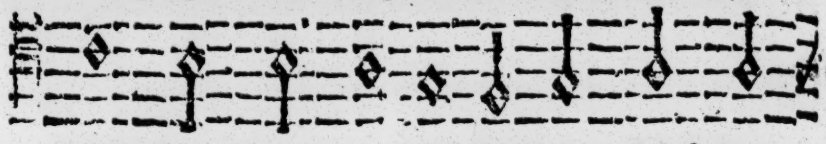
¶Dauid oppreſſed with many iniuries, finding no helpe in the worlde, calleth for aide from God, and aſſured of his integritie toward Saule, deſireth God to be his iudge, and to defend his innocentie. Finally he maketh mencion of his ſacrifice, whiche he will offer for his deliuerance, and deſireth to be in the compagnie of the faithfull in the Congregation of God, whence he was baniſhed by Saul, promiſing integritie of lyfe, and open prayſes and thankeſgeuing.



LOrd be my iudge for lo my way,



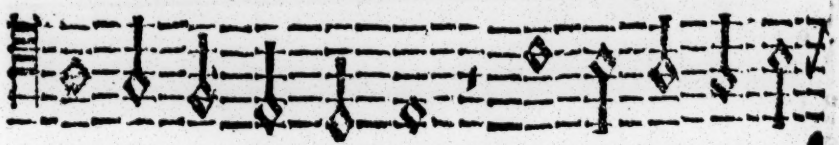
is vpright iuſt and plaine: In God my truſt



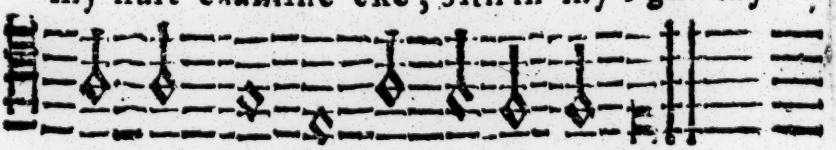
hathe bene for aye, who ſhall me ſtil ſuſtay-



ne. Proue me ô Lord, trie thou my reines



my hart examine eke, Sith in my ſight thy



grace remains, thy trueth I ſue and ſeke.

4 I had no will to haunt or vſe,
with men whoſe workes are vaine:
The company I did refuſe,
of the deceitfull traine.
5 I muche abhorde the wicked ſorte
their dedes did I refuſe,
To them wolde I not once reſort
which hurtfull things deuiſe.
6 My handes I waſh and do procede,
in workes that are vpright
Then to thyne Altar I make ſpede,
to offer there in ſight,
7 That I may ſpeake and preache the prayſe

that

that doth belonge to thee.
And ſo declare how e wondrous wayes,
thou haſte bene good to me.

8 O Lord, thy houſe I loue moſte deare
to me it dothe excell:
I haue delyght and wolde be neare,
where as thy grace doth dwell
9 Oh gather not my ſoule with them
to ſinne that bend their wil
Nor yet my lyfe amongſt thoſe men
that thyrſte muche blood to ſpill.

10 Whoſe hand are heapt and ſtuffed ful
of fraud, deceate, and guile
And there right hande for bribes doth pul
and pluck with wrench and wyle,
11 But I in righteouſnes entende
my tyme and dayes to ſerue
Haue mercie Lorde and me defende,
ſo that I do not ſwerue.

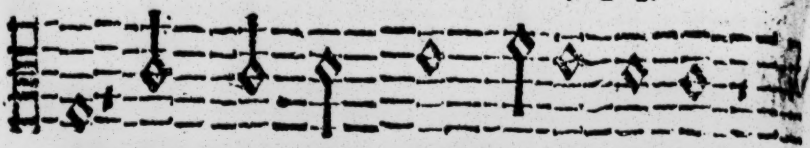
12 My foote is ſtayed gainſt all aſſayes,
it ſtandeth wel and right,
Therefore ô God thee wil I praiſe:
in all the peoples ſight.

PSALME XXVII. W. Ke.

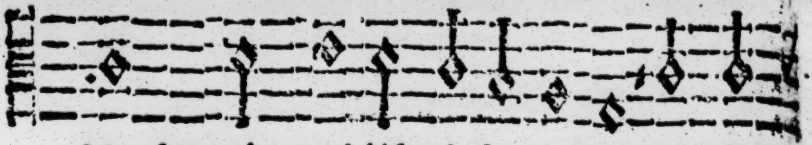
¶ *Dauid maketh this Pſalme, being deliuered from great perils, as appeareth by the prayſes and thankeſgeuing annexed, wherein we may ſe the conſtant faith of Dauid againſt the aſſaults of all his enemies, & alſo the end wherefore he deſireth to liue and to be deliuered, onely to worſhip God in his Congregation.*



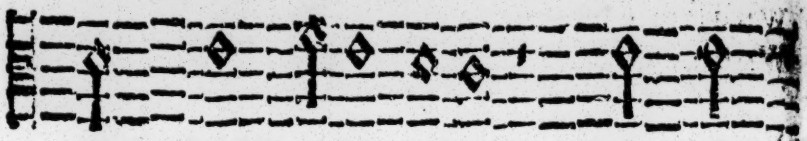
THe Lord my light and health wil



be: For what then ſhulde I be diſmaide?



My ſtrenght and life al ſo is he, Of whom



then ſhulde I be affrayde? When that



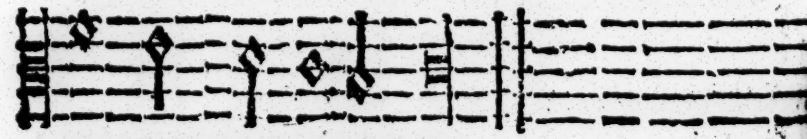
my foes, (men vile and vaine) Appro-



ched neare my fleſh to eat, They ſtum-



bled in the ſelfe ſame trayne, Which they



for me layde by diſceate.

3 Againſt me thogh there pitht an hoſte,
Mine heart from feare yet fare it is,
Thogh warres be raiſed with great boaſte,
Yet will I ſurely truſt in this.

4 One thing I haue the Lord beſoght,

That I may in his houſe ſtill dwell,
To ſe his beautie paſsing thoght,
His Temple eke which doth excell.

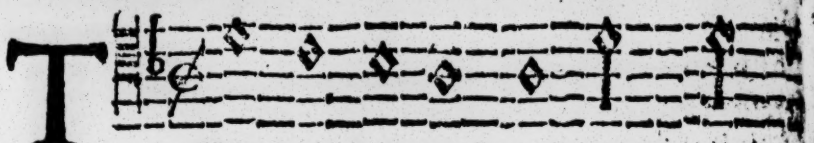
5 For in the thime of troubles great,
His Tabernacle ſhall me hide:
His ſecret tentes ſhall be my ſeate,
And on a Rocke I ſhal abide.
6 And now mine head lift vp will he,
Aboue my foes whiche worke ſuche fraude
With ſacrifice, and offring free
Within his tents I will him laude.

7 My voice, ô Lord, let it take place:
With mercie heare me when I crye,
8 When thou didſt ſay, Seke ye my face,
With full conſent, Lo, heare, quod I.
9 Hide not therefore thy face me fro,
Nor in thy wratht thy ſeruant ſpil.
Thou haſt me helpt: then leaue not ſo,
O God of health: helpe thou me ſtil.

10 Althogh my parents me forſake,
The Lord yet will me rayſe and ſtay,
My foes ſet ſnares me in to take,
But, Lord, lead me in the right way.
Vnto mine aduerſaries luſte,
Lord giue me not in any wiſe,
For witnes falſe with wordes vniuſte
They ſeke againſt me to deuiſe.

11 I ſhulde wax faint and ſore diſmaide,
But that I did beleue to ſe,
Goods goodnes in that land diſplayde
Where as his faithfull ſeruantes be.
Hope in the Lord and be thou ſtrong:
He comforte wil thine heart in dede.
Truſt in the Lord, and thinke not long
For he will ſurely come with ſpede.

¶ *Being in great feare and penſiuenes to ſe God diſhon-*
red by the wicked men, he deſireth to be rid of them
and cryeth, for vengeance againſt them: and at length
aſſureth him ſelfe that God hath heard his prayer,
vnto whoſe tuicion he commendeth all the faithfull.



THou art ℣ Lord my ſtrength and



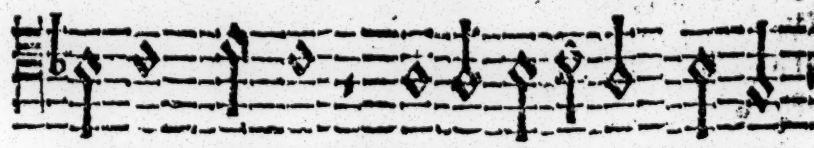
ſtay, the ſouccour whiche I craue: Neglect me



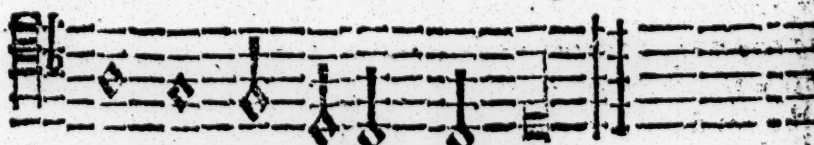
not leſt I be lyke, to them which go to graue.



The voice of thy ſuppliant heate, that vn-



to thee doeth cry: When I lift vp my hands vn-



to, thine holy Arke moſte hie.

3 Repute not me among the ſorte
of wicked and peruert,
That ſpeake right faire vnto their friends,

and

and thinke full il in heart.
4 According to their handy worke,
as they deſerue in dede,
And after their inuencions,
let them receiue their mede.

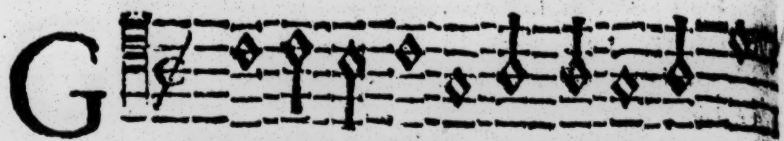
5 For they regarde nothing Gods workes,
his Lawe, ne yet his lore:
Therefore wil he them and their ſede,
deſtroy for euermore.
6 To render thankes vnto the Lord,
how great a cauſe haue I,
My voice, my prayer, and my complaint,
that hearde ſo willingly.

7 He is my ſhield and fortitude,
my buckler in diſtreſſe,
Mine hope mine helpe, mine hearts relief:
my ſong ſhall him confeſſe.
8 He is our ſtrength and our defence
our enemies to reſiſt:
The healt and the ſaluacion,
of his elect by Chriſt.

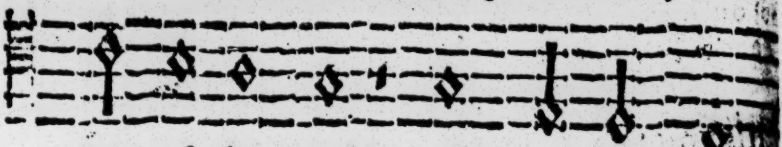
9 Thy people and thine heritage,
Lord, bleſſe, guide and preſerue:
Increaſe them, Lord, and rule their hearts,
that they may neuer ſwerue.

PSALME XXIX. Tho. Ster.

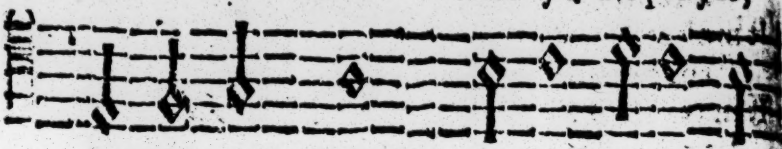
An excellent pſalme wherein the Prophet exhorteth the very princes and rulers of the world (which ether wiſe for the moſte part thinke there is no God) at the leaſt to feare him for the thunders and tempeſtes, for feare whereof all creatures tremble. And thogh thereby God threatneth ſinners, yet is he alwayes merciſull to his, and moueth them thereby to praiſe his Name.



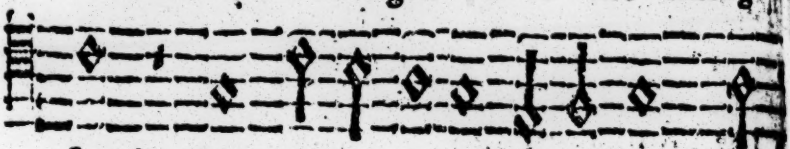
Giue to the Lord ye potentates ye ru-



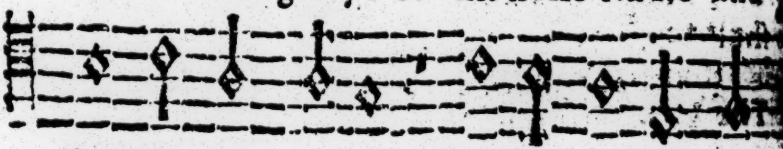
lers of the worlde : Giue ye all prayſe,



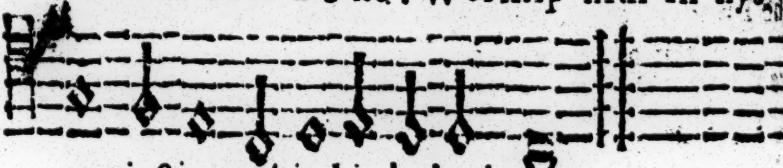
honour and ſtrength vn to the liuing



Lorde: Giue glorye to his holie Name and



honour him alo ne: Worſhip him in hys



ma ieſtie within his holy throne.

3 His voice doth rule the waters all,
euen as him ſelfe doth pleaſe:
He doth prepare the thunder clappes,
and gouerneth all the ſeas.

4 The voice of God is of great force,
and wondrous excellent:
It is moſte mightie in effect,
and muche magnificent.

5 The voyce of God doth rent and breake,

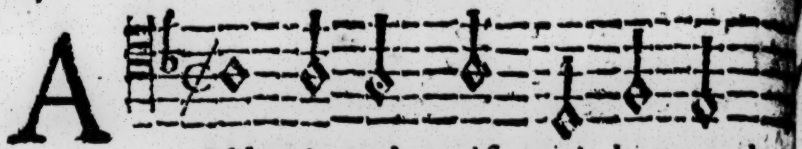
the Cedre trees ſo long:
The Cedre trees of Libanus,
which are moſte high and ſtrong:
6 And maketh them leape like as a calfe,
or els the vnicorne:
Not onely trees but mountaines great,
whereon the trees are borne.

7 His voice diuideth flames of fyre,
and ſhake the the wildernes:
8 It maketh the deſert quake for feare,
that called is Cades:
9 It maketh the hindes for feare to calue,
and maketh the couert plaine.
Then in his temple euery man.
his glorie doth proclaime.

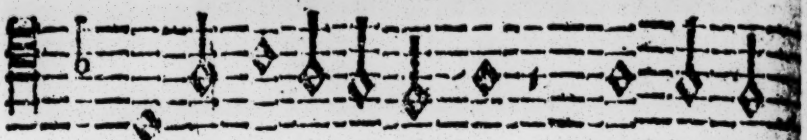
10 The Lord was ſet aboue the floods,
ruling the raging ſea:
So ſhall he reigne as Lord and King
for euer and for aye.
11 The Lord will giue his people power
in vertue to increaſe:
The Lord will bleſſe his choſen folke
with euerlaſting peace.

PSALME XXX. I. H.

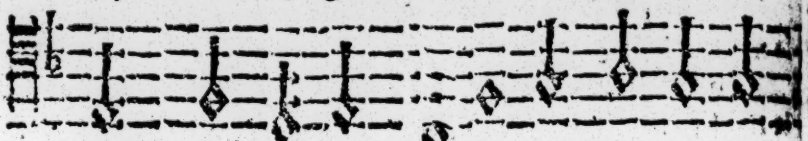
¶ When Dauid ſhuld haue dedicated his houſe to the Lord he fel ſo extreme ſicke, that he was without all hope of lyfe, and therefore after his recouerie, he rendreth thankes to God, exhorting others to the lyke, and learne by his example, that God is rather mercyfull then ſeuere and rigorous towardes his children, and alſo that the fall from proſperitie to aduerſitie is ſuden. This done, he returneth to prayer promiſing to praiſe God for euer.



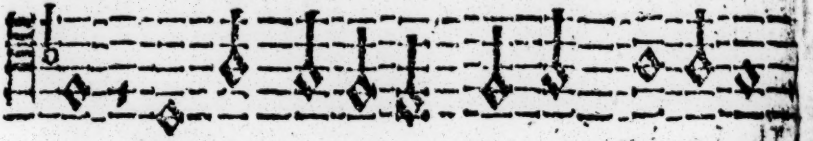
A Ll laude and praiſe with heart and



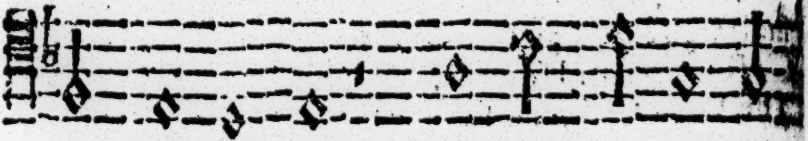
voyce, ô Lord, I giue to thee, which didſt not



make my foes reioyce. But haſt exal ted



me. O Lord my God to thee I cryde, In all



my paine and grief: Thou gaueſt an eare and



didſt prouide to eaſe me with relief.

3 Of thy good wil thou haſte calde backe
my ſoule from hel to ſaue:
Thou didſt reuiue, when ſtrength did lacke
and keptſt me from the graue.
4 Sing praiſe, ye Saintes, that proue and ſee
the goodnes of the Lord:
In memorie of his maieſtie,
Reioyce with one accord.

5 For why? his anger but a ſpace
doth laſt and ſlake againe:
But in his fauour and his grace,
alwayes doeth life remaine,
Thogh gripes of grief and panges full ſore
ſhall lodge with me all night,
The Lord to ioy ſhall vs reſtore,
before the day be light.

6 When I enioyed the worlde at will,
thus wolde I boaſte and ſay,
Tuſh, I am ſure to feele none il:
this welth ſhall not decay.
7 For thou ô Lord, of thy good grace
hadſt ſent me ſtrength and aide:
Put when thou turnedſt away thy face,
My mynde was ſore diſmaide.

8 Wherefore againe yet did I crye
to thee, ô Lord of might:
My God with plaintes I did apply,
And prayde bothe day and night.
9 What gaine is in my blood, ſaid I,
If death deſtroy my dayes:
Doeth duſt declare thy maieſtie,
or yet thy trueth doeth praiſe?

10 Wherefore, my God, ſome pitie take,
O Lord, I thee deſire:
Do not this ſimple ſoule forſake,
of helpe I thee require.
11 Then didſt thou turne my grief and wo
vnto a chearfull voice:
The murning weed thou tokeſt me fro,
and madeſt me to reioyce.

12 Wherefore my ſoule vnceſſantly
ſhall ſing vnto thee praiſe:
My Lord, my God, to thee will I
giue laude and thankes alwayes.

¶ *Dauid deliuered from ſome great danger, firſt rehearſed what meditation he had by the power of faith, when death was before his eyes, his enemie beyng ready to take him. Then he affirmeth that the fauour of god is alwayes ready to thoſe that feare him. Finally he exhorteth all the faithfull to truſt in God and to loue him, becauſe he preſerueth and ſtrengtheneth them, as they may ſe by his example.*

¶ Sing this as the 18. Pſalme.

O Lord I put my truſt in thee,
let nothing worke me ſhame,
As thou art iuſte deliuer me
and ſet me quyte frome blame.

2 Heare me (O Lord) and that anone:
to helpe me make good ſpede.
Be thou my rocke, and houſe of ſtone,
my fence in tyme of nede.

3 For why as ſtones thy ſtrength is tride
thou art my fort and towre:
For thy names ſake be thou my guyde,
and leade me in thy power.

4 Pluke forte my feete, and break the ſnare
which the for me haue layde
Thou art my ſtrength, and all my care,
is in thy might and ayde.

5 Into thy handes Lord I commit,
my ſpirit which is thy dewe
For why, thou haſt remeded it,
O Lord thou God moſte trewe.

6 I hate ſuche folke as will not part,
from things to be abhorde:
When they on trifles ſet their heart,
my truſt is in the Lorde.

7 For I wil in thy mercy ioy,
I ſee it doth excell:

Thou ſeeſt when ought wolde me annoye,
and knoweſt my ſoule full well:
8 Thou haſt not left me in their hand,
that wolde me ouercharge,
But thou haſt ſet me out of bande,
to walke abrode at large.

9 Great grief(ô Lord)doth me aſſaile,
ſome pitie on me take:
Mine eyes waye dime,my mighte doth fayle,
my wombe for woe doth ake,
10 My lyfe is worne with griefand paine
my yeares are gone and paſt:
My ſtrength is gone and through diſdaine
my bones corrupt and waſte.

11 Among my foes I am a ſcorne,
my friendes are all diſmaide:
My nighbours and my kynſmen borne
to ſee me are affrayde.
12 As men once dead are out of minde,
ſo am I now forgot:
As ſmall effect in me they finde,
as in a broken pot.

13 I heard the bragges of all the route,
their threates my minde did fraye:
How they conſpird and went about,
to take my lyfe away.
14 But(Lord)I truſt in thee for ayde,
not to be ouer trod:
For I confeſſe and ſtill haue ſaid,
thou art my Lord and God.

15 The length of all my lyfe and age,
O Lord,is in thy hand:
Defend me from the wrathfull rage,
of them that me withſtand.
16 To me thy ſeruant(Lord)expreſſe,

and ſhew thy ioyfull face:
And ſaue me Lord for thy goodnes,
thy mercy and thy grace.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their ſhame
and in the graue to fall.
18 ☉ Lord make dume, their lippes out right
which are addict to lies:
And cruelly with pryde and ſpite,
againſt the iuſt deuiſe.

19 Oh, how great good haſt thou in ſtore
laide vp, and done for them:
That feare and truſt in thee, before
the Sonnes of mortall men.
20 Thy preſence doth thē fence and guide,
from all proude bragges and wrongs,
Within thy place thou doſt them hyde
from all the ſtryfe of tongues.

21 Thankes to the Lord that hathe declard
on me his grace ſo farre:
Me to defend with watche and warde,
as in a towne of warre.
22 Though in mine haſte and griefſaid I,
lo ſe, I am reiect:
Yet Lord on thee when I did crye,
my plaint thou didſt accept.

23 Ye Saintes, loue ye the Lord, I ſay,
the faithfull he doth guide:
And to the proude he will repay,
according to their pride.
24 Be ſtrong and God ſhal ſtay your heart,
be bolde and haue a luſt:
For ſure the Lord will take your part,
ſith ye on him do truſt.

¶ *Dauid punished with grieuous sickenes for his sinnes, counteth them happy, to whom God doth not impute their transgressions: and after that he had confessed his sinnes and obtained pardone, he exhorteth the wicked men to liue godly, and the good to reioyce.*

¶ Sing this as the 29. Psalme.

THe man is bleſt, whoſe wickednes,
the Lord hath cleane remitted:
And he whoſe ſinne and wretchednes
is hide and alſo couered.

2 And bleſt is he to whom the Lord,
imputeth not his ſinne:
Which in his heart hathe hid no guile,
nor fraude is found therein.

3 For whiles that I kept cloſe my ſinne,
my ſilence and conſtraint,
My bones did weare and waſte away,
with daylie mone and plaint.

4 For night and day thyne hand on me,
ſo grieuous was and ſmert,
That all my blood and humors moiſt:
to drynes did conuert.

5 I did therefore confeſſe my faute,
and all my ſinnes diſcouer:
Then thou, ô Lord didſt me forgiue,
and all my ſinnes paſſe ouer.

6 The humble man ſhall pray therefore,
and ſeke thee in due time:
So that the floodes of waters great,
ſhall haue no power on him.

7 When trouble and aduerſitie,
do compaſſe me about,
Thou art my refuge and my ioye,
and thou doeſt ridde me out.

8 Come hither, and I ſhall the teache,

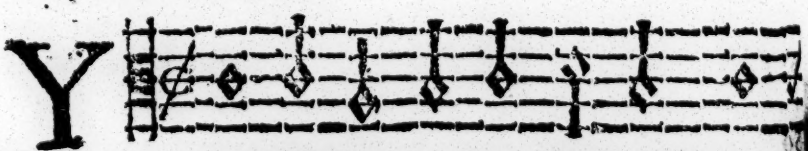
how thou ſhalt walke aright:
And will thee guide as I my ſelfe
haue learnd by profe and ſight.

9 Be not ſo rude and ignorant,
as is the horſe and mule:
Whoſe mouth without a raine or bit,
from harme, thou canſt not rule.
10 The wicked man ſhall manifolde,
ſorowes and grief ſuſtayne
But vnto him that truſteth in God,
his goodnes ſhall remayne.

11 Be merye therefore in the Lord:
ye iuſt, lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

PSALME XXXIII. I. Hop.

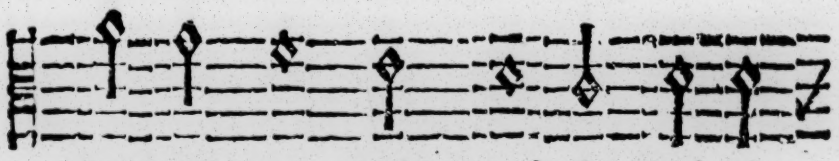
¶He exhorteth good men to praiſe God for that hathe not only created all things and by his prouidence gouerneth the ſame, but alſo is faithfull in his promiſes. He vnderſtädeth mans heart and ſcatereth the counſel of the wicked, ſo that no man can be preſerued by any creature or mans ſtrēgth, but they that put theyr confidence in his mercie, ſ hall be preſerued from all aduerſitie.



YE righteous in the Lord reioyce:



It is a ſemely ſight, That vpright men with thankful



thankfull voyce, Shuld prayſe the God of



might. Praiſe ye the Lord with harpe and



ſong, In Pſalmes and pleaſant things, with



lute and inſtrument among, That ſoun-



deth with then ſtrings.

3 Sing to the Lord a ſong moſte new,
with courage giue him praiſe.
4 For why? his worde is euer true,
his workes and all his wayes.
5 To iudgement, equitie and right,
he hathe a great good will:
And with his giftes he doth delight,
the earth through out to fill.

6 For by the worde of God alone,
the heauens all were wrought.
Their hoſtes and powers euerichone
his breath to paſſe hath brought:

7 The waters great gathered hathe he,
on heapes within the ſhore,
And hide them in the dept, to be
as in a houſe of ſtore.

8 All men on earth bothe leaſt and moſte,
feare God and kepe his lawe:
Ye that inhabite in eche coaſt,
dread him and ſtand in awe.
9 What he commaunded, wrought it was,
At once with preſent ſpede:
What he doth will, is broght to paſſe,
with full effect in dede.

10 The counſels of the nations rude,
the Lord doth driue to noght:
He doth defeate the multitudine
of their deuiſe and thoght.
11 But his decrees continue ſtill,
they neuer ſlake nor ſwage:
The mocions of his minde and will,
take place in euerie age.

12 And bleſt are they to whom the Lord,
as God and guide, is knowen:
Whome he doth choſe of meere accord,
to take them as his owen.
13 The Lord from heauen caſteth his ſight,
on men mortall by birth,
14 Conſidering from his ſeat of might
the dwellers on the earth.

15 The Lord, I ſay, whoſe hand hath wroght
mans heart and doth it frame:
For he alone doth knowe the thoght,
And working of the ſame.
16 A King that truſteth in his hoſte,
ſhall nought preuaile at length:
The man that of his might doth boaſte,

shall fall for all his strength.

17 The troupes of horsemen eke shal faile:
their surdie steedes shall sterue,
The strength of horse shall not preuaile,
the rider to preserue.
18 But lo, the eyes of God intend,
And watche to aide the iust,
With suche as feare him to offend:
and on his goodnes trust.

19 That he of death and all distresse,
may set their soules from drede,
And if that derth the land oppresse,
in hunger them to fede.
20 Wherefore our soule doth still depend
on God our strength and stay:
He is the shield vs to defend,
and driue all dartes away.

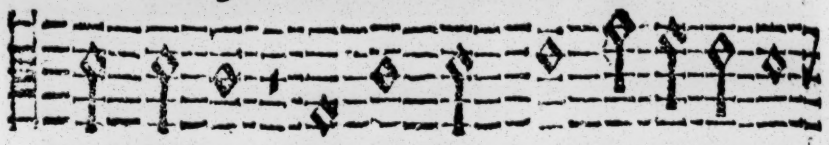
21 Our soule in God hath ioye and game,
reioycing in his might:
For why? in his moste holy Name,
we hope and muche delight,
22 Therefore let thy goodnes, ô Lord,
still present with vs be:
As we alwayes with one accord
do onely trust in thee.

PSALME XXXIIII. Tho. Ster.

¶ *After Dauid had escaped Achis, according as is written in the. 1. Sam. 21. whome in this tytle he calleth Abimelech (whych was a generall Name to all the Kings of the Philistims) he praiseth God for his deliuerance prouoking all others by his example to trust in God, to feare and serue him who defendeth the godly with his Angels, and vtterly destroyeth the wicked in their sinnes.*



I Will giue laud and honour both vnto the



Lord alwayes. And eke my mouth for euermore



ſhall ſpeake vnto his praiſe, I do delite to



laud the Lord in ſoule and eke in voyce,



That humble men and mortified may



heare and ſo reioyce.

3 Therefore ſe that ye magnifie,
with me the liuing Lord,
And let vs now exalt his Name
together with one accorde.
4 For I my ſelf beſought the Lord:
he anſwered me againe,
And me deliuered incontinent
from all my feare and paine.

5 who

5 Who ſo they be that him beholde,
ſhal ſe his light moſte cleare:
Their countenance ſhal not be daſht:
they nede it not to feare.
6 This ſely wretch for ſome relief,
vnto the Lord did call:
Who did him heare without delay,
and ridde him out of thrall.

7 The Angel of the Lord doth pitch
his tents in euery place,
To ſaue all ſuche as feare the Lord,
that nothing them deface.
8 Taſte and conſider well therefore,
that God is good and iuſt:
O happie man that maketh him,
his onely ſtay and truſt.

9 Feare ye the Lord, his holy ones,
aboue all earthly thing:
For they that feare the liuing Lord,
are ſure to lacke nothing.
10 The Lions ſhalbe hongrebit,
and pinde with famine muche:
But as for them that feare the Lord,
no lacke ſhalbe to ſuche.

11 Come neare therefore my children deare
and to my worde giue eare:
I ſhall you teache the perfect way,
how you the Lord ſhulde feare.
12 Who is that man that wolde liue long
and lead a bleſſed lyfe?
13 Se thou refraine thy tongue and lippes
from all deceit and ſtrife.

14 Turne backe thy face from doing ill,
and do the godly dede:
Inquire for peace and quietnes,

and follow it with ſpede.
15 For why? the eyes of God aboue,
vpon the iuſt are bent
His eares lyke wiſe do heare the plaint,
of the poore innocent.
16 But he doth frowne and bend his browes
vpon the wicked traine,
And cuteh away the memorie,
that ſhulde of them remaine.
17 But when the iuſt do call and cry,
the Lord doth heare them ſo,
That out of paine and miſerie
forte with he letth them go.
18 The Lord is kinde and ſtreight at hand
to ſuche as be contrite:
He ſaueth alſo the ſorowfull,
the meke and poore in Spirite.
19 Full many be the miſeries,
that righteous men do ſuffer:
But out of all aduerſities
the Lord doth them deliuer.
20 The Lord doth ſo preſerue and kepe,
his verie bones alway,
That not ſo muche as one of them
doth periſh or decay.
21 The ſinne ſhall ſlay the wicked man,
which he him ſelf hath wrought:
And ſuche as hate the righteous man,
ſhall ſone be brought to nought.
22 But they that ſerue the liuing Lord,
the Lord doth ſaue them ſound:
And who that put their truſt in him,
nothing ſhall them confounde.

PSALME XXXV. I. H.

¶ *So long as Saul was enemie to Dauid, all that had any autoritie vnder him to flatter their King (as is the*

course of the world) did also moste cruelly persecute Dauid: against whome he praieth God to plead and to auenge his cause, that they may be taken in their owne nets and snares, that his innocencie may be declared, and that the innocent which taketh parte with him may reioyce. And praise the name of the Lord that thus deliuereth his seruant, and so he promiseth to speake for the the iustice of the Lord and to magnifie his Name all the dayes of his lyfe.



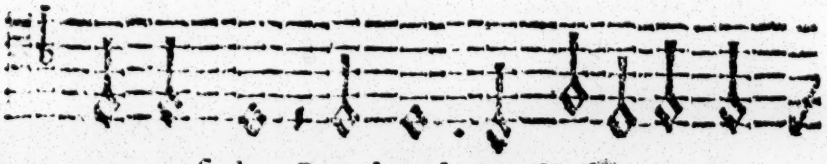
O Lord plead my cause against my foes,



Confound their force and might: Fight on my



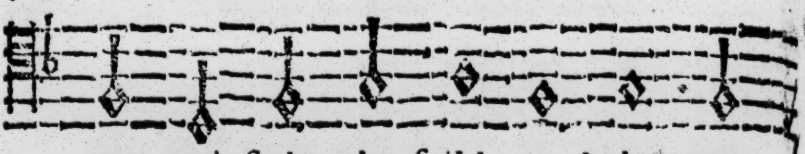
parte against all those, that seke with



me to fight. Lay hand my God vpon thy



shield thy selfe in armour dresse; stand vp for



me and fight the feild, to helpe me



from diſtreſſe.

3 Bring forthe the ſpeare and ſtoppe the way,
mine enemies to withſtand:
Then Lord vnto my ſoule thus ſay:
I am thy helpe at hand.
4 Confound them with rebuke and blame
that ſeke my ſoule to ſpill:
Let them turne backe and flee with ſhame,
that thinke to worke me ill.

5 Let them be ſcattred all abrode,
as chaffe let them be toſte:
And by the Angel of our God,
diſperſt, deſtroyd, and loſte.
6 Let all their wayes be voyde of light,
and ſlippery lyke to fall:
And ſend thine Angel with thy myght,
to perſecute them all.

7 For why without my fauſte they haue
in ſecrete ſet their grinne:
And for no cauſe haue digd a caue
to take my ſoule therein.
8 When they thinke leaſt and haue no care,
ô Lord deſtroye them all.
Let them be trapt in their owne ſnare,
and in their miſchief fall.

9 Then ſhall my ſoule my heart and voyce,
in God haue ioye and welthe:

That in the Lord I may reioyce,
and in his ſauing health.
10 And thē my bones ſhall ſpeake and ſay,
my partes ſhall all agree,
O Lord though they do ſeme full gaye,
what man is lyke to thee.

That doſt defend the weake from them,
that are bothe ſtout and ſtrong,
And ridde the poore from wicked men,
that ſpoyle and do them wrong.
11 Againſt me cruell men did ryſe,
to witnes things vntrue,
And to accuſe me did deuiſe
of that I neuer knew.

And where to them I bore good will,
they quite me with diſdaine:
For their intent was how to ſpil,
and bring my ſoule in paine.
13 Yet I, when they were ſicke, toke thought,
and clad my ſelfe in ſacke:
With faſting I my ſelfe lowe brought,
to pray I was not ſlake.

14 As to my freind or brother deare,
I did my ſelfe behaue:
And as one making woefull cheare
about his mothers graue.
15 But in my troubles they did ioye
and gather on a route,
Yea abiect ſlaues at me did toye,
with mockes and chekes full ſtoute.

16 The bellie Gods and flattering traine,
at feaſtes did me deride,
They gnaſht their teeth with great diſdaine
and wryde their mouth a ſyde.
17 Lord when wilt thou amend this geare?

why doſt thou ſtay and pauſe?
Oh ridde my ſoule, repleat with feare,
out of theſe Lyons claues.

18 So then will I geue thankes to thee,
before thy Churche alwayes,
And where in preaſe the people be,
there will I ſhew thy prayſe.
19 Let not my foes preuaile on me,
which hate me for no faulte,
Nor yet to winke or turne theyr eye,
that cauſeles me aſſaulte.

20 Of peace no worde they thinke or ſay
their talke is all vntrue:
They ſtill conſult and wolde betraye,
all thoſe that peace enſue.
21 With open mouth they runne at me,
they gape, they laugh, they ſheere,
Well wel, ſay they, our eye doth ſee
the thing that we deſire.

22 But Lord thou ſeeſt what wayes they take,
ceaſe not this geare to mend.
23 Be not farre of nor me forſake,
as men that fayle theyr freind.
24 Awake, ariſe, and ſtirre abrode,
defende me in my right,
Reuenge my cauſe my Lord my God,
and aide me with thy might.

25 According to thy righteouſnes,
my Lord God ſet me free,
And let not them their pride expreſſe,
nor triumpthe ouer me.
26 Let not their heartes reioyce and crye,
there, there, this geare goeth trime,
Nor giue them cauſe to ſay on hie,
we haue our will of him.

27 C

7 Confound them with rebuke and ſhame,
that ioye when I do mourne,
And pay them home with ſpite and blame,
that brag at me with ſcorne.
8 Let them be glad and eke reioyce
which loue mine vpright way:
And they all tymes with heart and voyce
ſhall praiſe the Lord and ſay.

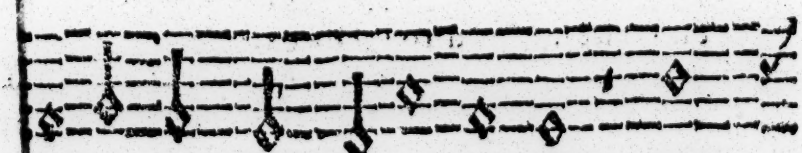
9 Great is the Lord and doth excell,
for why he doth delight:
To ſee his ſeruantes proſper well,
that is his pleaſant ſight.
10 Wherefore my tongue I will apply
thy righteouſnes to praiſe:
Unto the Lord, my God will I
ſing laudes and thankes alwayes.

PSALME XXXVI. W. Ke.

The Prophet grieuouſly vexed by the wicked, doth complaine of their malicious wickednes. Then he turneth to conſider the vnſpeakable goodnes of God towardes all creatures, but ſpecially towardes his children, that by the faith thereof he may be comforted and aſſured of his deliuerance by this ordinarie courſe of Gods worke, who in the end deſtroyeth the wicked, and ſaueth the iuſte.



He wicked dedes of the ill man,



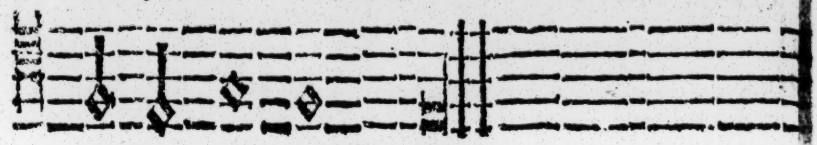
Vnto mine heart do witnes plaine, That



feare of God in hym is none. Thogh



he hym ſelfe wolde flatter faine, His wicked-



nes is iudge and knowen.

3 His mouth is bent to vile deceate:
with ignorance he is repleat,
And to do good he hath no will:
4 In bed he doth for miſchief wayte,
Full bent to ſeke the way moſte il.

5 Thy mercies, Lord to heauen reache:
thy faithfulnes the cloudes do preache
6 Thy righteouſnes, as montaines huge,
Thy iudgements deepe no tongue can teache
To man and beaſt thou art refuge.

7 O God, how great thy mercies be,
The ſonnes of men do truſt in thee:
with thee they ſhal be fully fed:
And thou wilt giue them drinke full free
8 Of pleaſant riuers largely ſpred.

9 The well of lyfe is thyne by right:
Thy brightnes doth giue vs our light:
Thy fauour, Lord, to ſuche extend,
As knowledge thee with heart vpright.
10 Thy righteouſnes to ſuche men ſend.

11 Let not the proude, ô Lord, preuaile,

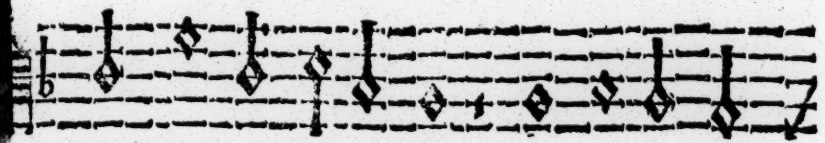
Nor vaine mens power makme to quaile
But lo, they faile in their deuiſe:
Their miſchief worke with tothe and naile
And fall, but can by no meanes riſe.

PSALME XXXVII. W. Whit.

¶ *Becauſe the godly ſhulde not wonder to ſe wicked men proſper in this worlde: the Prophet ſheweth that all things ſhal be granted according to their hearts deſire, to them that loue and feare God: and they that do the contrarie, although they ſeme to floriſh for a time, ſhal at length periſh.*



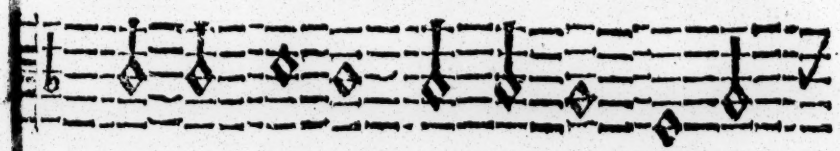
Rudge not to ſee the wicked men



in welth to floriſh ſtill: Nor yet enuie



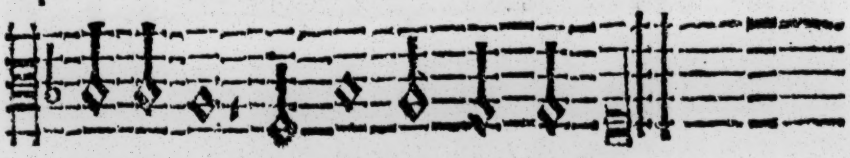
ſuche as to il haue bēt and ſet their wil. For



as grene graſſe and floriſhing herbs are cut



and wither away, So ſhall their great pro-



ſperitie Sone paſſe fade and decay.

3 Truſt thou therefore in God alone:
to do well giue thy minde:
So ſhalt thou haue the land as thyne,
and there ſure fode ſhalt finde.
4 In God ſet all thyne hearts delite,
and loke what thou woldſte haue,
Or els canſt wiſhe in all the worlde,
thou nedeſt it not to craue.

5 Caſt bothe thy ſelfe and thyne affaires
on God, with perfect truſt:
And thou ſhalt ſee with pacience
th'effect bothe ſure and iuſt,
6 Thy perfect lyfe and godly Name,
he will cleare as the light:
So that the ſunne, euen at none dayes
ſhall not ſhine halfe ſo bright.

7 Be ſtill therefore and ſtedfaſtly
on God ſe thou waite then,
Not ſhrinking for the proſprous ſtate,
of lewde and wicked men.
8 Shake of deſpite, enuie and hate:
at leaſt in any wiſe,
Their wicked ſteppes auoide and flee,
and follow not their guiſe.

9 For euerie wicked man will God
deſtroy bothe more and leſſe:
But ſuche as truſt in him, are ſure
the land for to poſſeſſe.
10 Watche but a while, and thou ſhalt ſee
no more the wickeds traine:

No, not ſo muche as houſe or place,
where once he did remaine.

11 But mercyfull and humble men,
enioy ſhal ſea and land:
In reſt and peace they ſhall reioyce:
for noght ſhal them withſtand.
12 The lewde men and malicious,
againſt the iuſt conſpire:
They gnaſh their teeth at him as men
which do his bane deſire.

13 But while that lewde men thus do thinke
the Lord laugh eth them to ſcorne.
For why? he ſeeth their terme approche,
when they ſhall ſigh and mone.
14 The wicked haue their ſword out drowen:
their bowe eke haue they bent,
To ouerthrowe and kill the poore,
as they the right way went.

15 But the ſame ſword ſhal perce their harts
which was to kill the iuſt:
Lykewiſe the bowe ſhall break to ſhiuers
wherein they put their truſt.
16 Doutles the iuſt mans poore eſtate,
is better a great deale more,
Then all the falſe lewde and worldlie mens,
riche pompe and heaped ſtore.

17 For be their power neuer ſo ſtrong,
God will it ouerthrowe:
Where contrary he doth preſerue,
the humble men and lowe.
18 He ſeeth by his great prouidence,
the good mens trade and way,
And will giue them inheritance,
which neuer ſhall decay.

19 They ſhal not be diſcouraged,

when ſome are hard beſted:
when other ſhal be hongerbit,
they ſhal be clad and fed:
20 For whoſoeuer wicked is,
and enmie to the Lord,
Shal quaile, yea, melt euen as lambes greaſe
or ſmoke that flieth abrod.

21 Beholde the wicked borroweth muche
and neuer payeth againe:
whereas the iuſt by liberall giftes
makthe many glad and faine.
22 For they whom God doth bleſſe, ſhal haue
the land for heritage:
And they, whome he doth curſe, likewiſe
ſhal periſh in his rage.

23 The Lord the iuſt mans wayes doth guide,
and giueth him good ſucceſſe:
To euery thing he takthe in hand,
he ſendeth good addreſſe,
24 Thogh that he fall, yet is he ſure
not vtterly to quaile,
Becauſe the Lord ſtretched out his hand,
at nede and doth not faile?

25 (I haue bene yong and now am olde,
yet did I neuer ſee,
The iuſt man left, or els his ſeede
to begge for miſerie)
26 But giueth alwayes moſte liberally,
and lendeth, whereas is neede.
His children and poſteritie
receiue of God their mede.

27 Flee vice therefore and wickednes,
and vertue do embrace:
So God ſhall graunt thee to haue,
in earth a dwelling place.

28 For

28 For God ſo loueth equitie,
and ſhewth to his ſuche grace,
That he preſerueth them alwaye
but ſtroyth the wicked race.

29 Whereas the good and godly men,
inherite ſhall the land,
Hauing as Lords all thing therein
in their owne power and hand.
30 The iuſt mans mouth doth euer ſpeake
of maters wiſe and hie:
His tongue doth talke to ediſie
with trueth and equitie.

31 For in his heart the Law of God
his Lord doth ſtil abyde:
& that where euer he goeth or walkthe,
his fote can neuer ſlyde.
3 The wicked lyke a rauening wolfe
the iuſt man doth beſet.
By all meanes ſeking him to kill,
if he fall in his net.

33 Thogh he ſhulde fall into his hands,
yet God wolde ſuccour ſend:
Thogh men againſt him ſentence giue,
God wolde him yet defend.
34 Waite thou on God and kepe his waye:
he ſhall preſerue thee then,
The earth to rule, and thou ſhalt ſee
deſtroyde theſe wicked men.

35 The wicked haue I ſene moſte ſtrong
and placed in high degre,
Floriſhing in all welth and ſtore,
as doth the lawrell tre.
36 But ſuddenly he paſſed away,
and lo, he was quite gone:
Then I him ſoght, but coulde ſcarſe finde

the place where dwelt ſuche one.

37 Marke and beholde the perfect man,
how God doth him increaſe.
For the iuſt man ſhall haue at length
great ioye with reſt and peace.
38 As for tranſgreſſours, wo to them:
deſtroyde they ſhall all be:
God will cut of their budding race,
and riche poſteritie.

39 But the Saluation of the iuſt
doth come from God aboue:
Who in their trouble ſendth them aide,
of his mere grace and loue.
40 God doth them helpe, ſaue and deliuer,
from lewde men and vniuſt,
And ſtill will ſaue them whiles that they,
in him do put their truſt.

PSALME XXXVIII.

¶ *Dauid lying ſicke of ſome grieuous diſeaſe, acknowledgeth him ſelfe to be chaſtiſed of the Lord for his ſinnes, and therefore prayeth God to turne away his wrath. He vttereth the greatnes of his grief by many wordes and circunſtances, as wounded with the arrowes of Gods ire: forſaken of his freinds, euil intreated of his enemies: But in the end with firme confidence he commendeth his cauſe to God, and hopeth for ſpedie helpe at his hand.*

¶ Sing this as the 6. Pſalme.

PVt me not to rebuke, ô Lord,
when kindled is thine ire:
Nor in thy furie me correct,
ô Lord, I thee deſire.
2 For lo, on me poore wretch haue ligth,

thyne

thyne arrowes ſharpe and keene:
And on my backe thyne heauie hand
to lye may well be ſeene.

3 Sith thou art angrie Lord, therefore,
no health my fleſhe is in:
Nor in my bones, reſt leſſe or more,
by reaſone of my ſinne.
4 For lo, my wicked deings, Lord,
aboue my head are gone:
As greater lode then I can beare
they lyte me ſore vpon.

5 My wounds ſo ſtinke and feſtered are,
as lothſome is to ſee:
Which all through myne owen fooliſhnes,
befalleth vntó me.
I am bowde downe and crokt full ſore
through thus my great diſtres:
That I walke mourning all the day
with plaintes and heauines.

7 For why? with raging heat throughout
my loyns are whole repleat
And in my fleſhe no parte at all,
is ſounde or yet compleat
8 So weake and feble am I brought,
and broken eke ſo ſore:
That euen for very grief of heart,
I am compelled to rore.
9 My whole requeſt, my ſighes alſo,
are open in thy ſight,
10 My heart doth pant, my ſtrength hath fayld
myne eyes haue loſte their light.

11 My louers and my wonted freinds,
ſee this my plague and grief
My kinſ folke, they aloofe do ſtand
and ſhewe me no relief,

12 They that did ſeke my lyfe, laid ſnares
and they that ſought the way
To do me hurt, ſpake lyes and thought,
on treaſon all the day.

13 But as a deafe man I became,
that could not heare at all:
And as one dumme that openeth not
his mouth to ſpeake with all,
14 Euen as the man both deafe and dumme,
that anſwereth not againe
When he reproued is, ſuche lyke,
am I become certaine.

15 For why? O Lord, on thee with hope,
I waite and do entend,
Thou wilt me heare, my Lord my God,
and ſuccour to me ſend.
16 Heare me in tyme (ſaid I) leaſt that,
my foes ſhulde me deſpiſe:
Reioyſing when they ſe me ſlippe:
who then againſt me riſe.

17 For lo, I am already broght,
to halte moſte ſhamefully:
And euer preſent me before,
is my great miſerie.
18 For while that I my wickednes,
in humble wiſe confeſſe,
And while I for my ſinfull dedes,
my ſorowe do expreſſe.

19 My foes do ſtill remaine aliue,
and mightie are alſo,
And they that hate me wrongfully,
in nomber hugely growe
20 They are myne aduerſaries eke,
who good for ill repay,
Becauſe I follow with myne heart,

and

and enſue goodnes aye.

21 For ſake me not therefore ô Lord,
be not farre of away.
With ſpede make haſte vnto my helpe
ô God my health and ſtay.

PSALME XXXIX. I. H.

¶ *Dauid vttereth with what grief and bitternes of minde he was driuen to theſe outrageous complaints of his infirmitie. For he confeſſeth that when he had determined ſilence, that he braſte forthe yet into wordes that he wolde not, through the greatnes of his grief. Then he rehearſeth certaine requeſtes which taſte of the infirmitie of man. And mixeth with them many prayers: but all do ſhew a minde wonderfully troubled, that it may plainely appeare how he did ſtriue mightely againſt death and deſperation.*

¶ Sing this as the 29. Pſalme.

I Said I will loke to my wayes,
for feare I ſhulde go wrong.
I will take head all tymes, that I,
offend not with my tongue.
2 As with a bit I will kepe faſte,
my mouth with force and might,
Not once to whiſper all the while,
the wicked are in ſight.

3 I held my tongue and ſpake no worde,
but kept me cloſe and ſtil,
Yea from good talke I did refrayne,
but ſore againſt my wil.
4 My heart waxt hote within my breſt
with muſing thoght and doute,
Which did encreſſe, and ſtirre the fire,
at laſt theſe wordes braſt oute.
4 Lord nomber out my lyfe and dayes,

which yet I haue not paſt:
So that I may be certified
how long my lyfe ſhall laſt.

5 Lord, thou haſt pointed out my lyfe,
in length muche lyke a ſpanne:
Myne age is nothing vnto thee,
ſo vayne is euery man.
6 Man walketh lyke a ſhade, and doth,
in vayne him ſelfe anoye.
In getting goods, and can not tell,
who ſhal the ſame enioye.

7 Now Lord ſith things wiſe do ſtande this
what helpe do I deſire?
Of trueth my hope doth hange on thee,
I nothings els require.
8 From all the ſinnes that I haue done,
Lord quite me out of hand:
And make me not a ſcorne to fooles,
that nothing vnderſtand.

9 I ſhulde haue bene as dumme and to
complayne, my lippes not moued
Becauſe I knewe it was thy worke,
my pacience for to proue,
10 Lord take from me thy ſcourge and plague
I can them not withſtande
For I conſume and pine for feare,
of thy moſte heauy hand.

11 When thou for ſinne doſt man rebuke
he waxeth wo and wanne,
As doth a cloth that mothes haue fret,
ſo vayne a thing is man.
12 Lord heare my ſute and giue good heede
regarde my teares that fall,
I ſo iourne lyke a ſtranger here
as did my fathers all.

13 Oh

13 Oh ſpare a lytle geue me ſpace,
my ſtrenght for to reſtore,
Before I go away from hence,
and ſhall be ſeene no more.

PSALME XL. I. H.

¶ *Dauid deliuered from great daunger, doth magnifie and prayſe the grace of God for his deliuerance, and commendeth his prouidence towardes all mankinde. Then doth he promiſe to giue him ſelf wholy to Gods ſeruice, and ſo declareth how God is truely worſhipped. Afterwarde he giueth thankes and prayſe to God, and hauing complayned of his enemies with good courage he calleth for ayde and ſuccour.*

¶ Sing this as the 35 Pſalme.

1 Wated long and ſought the Lord,
and pacientlye did beare:
At length to me he did accorde
my voice and cry to heare.
2 He plukt me from the lake ſo deepe
out of the mire and clay:
And on a rocke he ſet my feete,
and he did guide my way.

3 To me he taught a Pſalme of praiſe,
which I muſt ſhew abrode,
And ſing new ſonges of thankes alwayes,
vnto the Lord our God.
4 When all the folke theſe things ſhall ſee
as people muche afrayde,
Then they vnto the Lord will flee,
and truſt vpon his ayde.

O bleſſed is he whoſe hope and heart,
doth in the Lord remaine
That with the proude doth take no part:
nor ſuche as lye and faine.

5 For Lord my God thy wonderous dedes
in greatnes farre do paſſe:
Thy fauour towardes vs excedes,
all thing that euer was.

6 When I entend and do deuiſe,
thy workes abrode to ſhowe,
To ſuche a reconing they do ryſe,
thereof none end I knowe.
Brunt offrings thou didſt not deſire,
(myne ears well vnderſtand)
Nor ſacrifice for ſinne, with fire,
thou didſt at all demaund.

7 But then ſaid I, beholde and loke,
I come, ô Lord, to thee:
For in the volume of thy boke,
thus is it writ of me.
8 That I, ô God, with my whole mynde,
thy wil to do, lyke well:
For in my heart thy Law I finde
faſt placed there to dwell.

9 Thy iuſtice and thy righteouſnes,
in great reſors I tell:
Beholde, my tongue no thyme doth ceaſe,
O Lord thou knoweſt full well.
10 I haue not hide within my breſt,
thy goodnes as by ſtelth.
But I declare and haue expreſt
thy trueth and ſauing health.

I kept not cloſe thy louing mynde.
that no man ſhulde it knowe:
The truſt that in thy trueth I finde,
to all the Church I ſhowe.
11 Thy tender mercie Lord fro me
withdrawe thou not away:
But let thy loue and veritie

preſeru

preſerue me ſtill for aye.

12 For I with miſchiefes many one
am ſore beſet about,
My ſinnes ſuche holde haue tane me on,
I can not once loke out.
Yea, they in nomber farre excede
the heares vpon myne head:
So that myne heart doth faint for dreed,
that I almoſte am dead.

13 With ſpeede ſend helpe and ſet me free,
ô Lord I thee require.
Make haſt with ayde to ſuccour me,
ô Lord at my deſire.
14 Let them ſuſteyne rebuke and ſhame,
that ſeeke my ſoule to ſpill:
Drive backe my foes and them defame,
that wiſhe and wolde me ill.

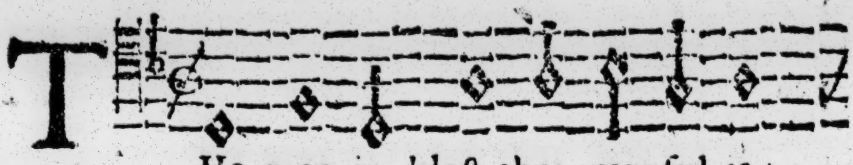
15 For their ill feates do them deſtroy
that wolde deface my Name,
Which at me thus do raile and crye:
fye on him, fye for ſhame.
16 Let them in thee haue ioye and welth,
that ſeeke to thee alwayes:
That ſuche as loue thy ſauing health
may ſay, to God be prayſe.

17 But as for me I am but poore,
oppreſt and brought full lowe,
Yet thou ô Lord wilt me reſtore
to health full well I knowe.
For why thou art my hope and truſt
my refuge helpe and ſtaye,
Wherefore my God as thou art iuſt,
with me no time delaye.

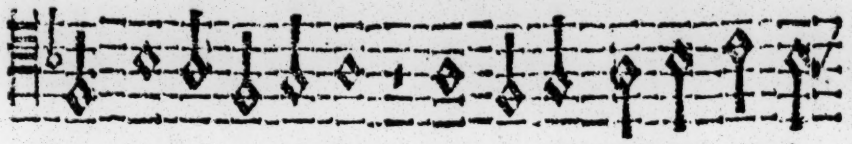
PSALME XLI. Tho. Ster.

¶ Dauid being afflicted, bleſſeth them that pitie his caſe, and complaineth of the treaſon of his freinds & fa-

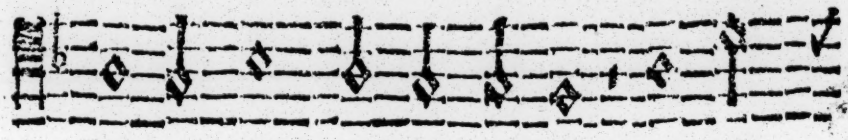
miliars, as came to passe in Iudas Ioh.13. After hauing felt Gods mercies in deliuering him, he giueth most heartie thankes vnto God.



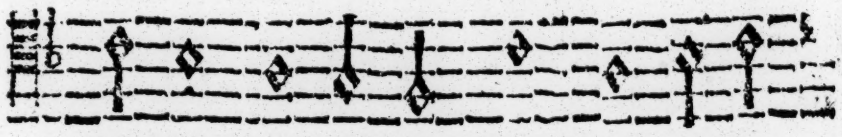
THe man is bleſt that careful is,



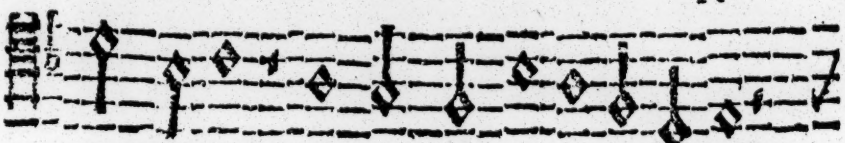
the needy to conſider. For in the ſeaſon peri-



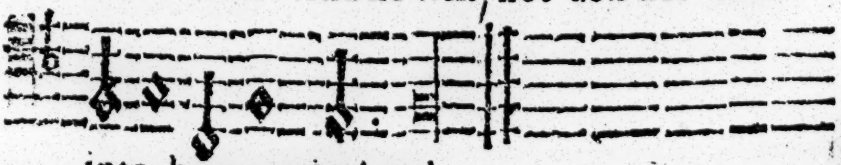
lous the Lorde wil him deliuer: The Lord



wil make him ſafe and ſound and happie



in the land: And he will not deliuer him



into his enemies hand.

3 And in his bed when he lieth ſicke,
the Lord will him reſtore:
And thou, ô Lord, wilt turne to health,
his ſickenes and his ſore.
4 Then in my ſickenes thus ſay I,

haue

haue mercie, Lord, on me
And heale my ſoule which is full wo:
that I offended thee.

5 Myne enemies wiſht me ill in heart,
and thus of me did ſay,
when ſhall he dye, that all his name,
may vaniſh quite away?
6 And when they come to viſite me,
thay aſk, if I do well.
But in their hearts miſchief they hatch,
and to their mates it tell.

7 They bite their lippes, and whiſper ſo,
as thogh they wolde me charme,
And caſt their fetches how to trappe,
me with ſome mortall harme.
8 Some grieuous ſinne hath brought him to,
this ſickenes, ſay they plaine:
He is ſo lowe, that without doubte
riſe can he not againe.

9 The man alſo that I did truſt,
with me did vſe deceite.
who at my table ate my bread,
the ſame for me laide waite.
10 Haue mercie, Lord, on me therefore,
and let me be preſerude,
That I may rendre vnto them
the things they haue deſerude.

11 By this I knowe aſſuredly
to be beloued of thee,
when that myne enemies haue no cauſe,
to triumph ouer me.
12 But in my right thou haſt me kept,
and mainteined alwaye:
And in thy preſence place aſſignde,
where I ſhall dwell for aye.

13 The Lord, the God of Iſrael,
be prayſed euermore:
Euen ſo be it, Lord, will I ſay,
euen ſo be it therefore.

PSALME XLII. I. Hop.

¶The Prophet grieuouſly complaineth, that being letted by his perſecution, he coulde not be preſent in the Congregation of Gods people proteſting, that although he was ſeperate in bodie from them yet his heart was thitherward affectioned. And laſt of all he ſheweth, that he was not ſo farre ouercome with theſe ſorowes and thoghtes, but that he continually put his confidence in the Lord.

¶Sing this as the 33. Pſalme.

LIke as the hart doth breath and bray,
the welſprings to obtaine,
So doth my ſoule deſire alway
with thee, Lord, to remaine.
2 My ſoule doht thirſt and wolde drawe nere
the liuing God of might.
Oh when ſhall I come and appeare,
in preſence of his ſight.

3 The teares all tymes are my repaſt,
which from mine eyes do ſlyde,
When wicked men cry out ſo faſt,
where now is God thy guide?
4 Alas, what grief is it to thinke,
what freedome once I had?
Therefore my ſoule, as at pitres brinke,
is moſte heauie and ſad.

When I did marche in good array,
fourniſhed with my traine,
Vnto the Temple was our way,
with ſongs and hearts moſte faine.
5 My ſoule, why art thou ſad alwayes,

and freateſt thus in my breſt?
Truſt ſtill in God for him to praiſe,
I holde it euer beſt.

By him I haue ſuccour at nede,
againſt all paine and grief:
He is my God which with all ſpeede
will haſt to ſende relief.
6 And this my ſoule within me, Lord,
doth faint to thinke vpon,
The land of Iordan, and recorde
the litle hill Hermon.

7 One griefanother in doth call,
as clouds brſt out thevr voyce:
The floods of euils that do fall
runne ouer me with noyce.
8 Yet I bid day felt his goodnes,
and helpe at all aſſayes:
Likewiſe by night I did not ceaſe,
The liuing God to praiſe.

9 I am perſuaded thus to ſay
to him with pure pretenſe,
O Lord thou art my guide and ſtay,
my rocke, and my defenſe.
Why do I then in penſiuenes,
hanging the head, thus walke?
While that myne enmies me oppreſſe,
and vexe me with their talke.

10 For why? they perce myne inward parts
with pangs to be abhorde,
When they cry out with ſtubburne hearts,
where is thy God, thy Lord?
11 So ſone why doſte thou faint and quaile
my ſoule, with paines oppreſt?
With thoghts why doeſt thy ſelfe aſſaile,
ſo ſore within my breſt?

Thruſt in the Lord thy God alwayes,
and thou the tyme ſhalt ſee,
To giue him thankes with laud and praiſe,
for health reſtorde to thee.

PSALME XLIII. Tho. Ster.

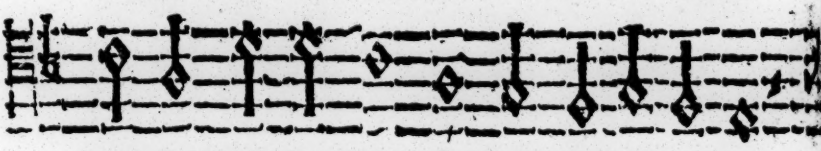
¶ He prayeth to be deliuered from them which conſpire with Abſolom, to the end that he might ioyfully prayſe God in his holy Congregation.



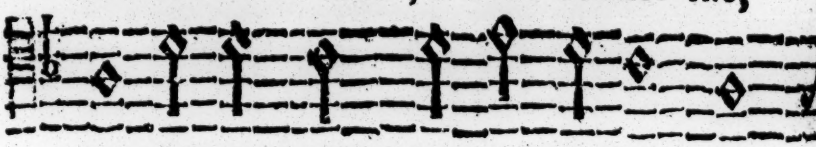
Vdge and reuenge my cauſe ô Lord,



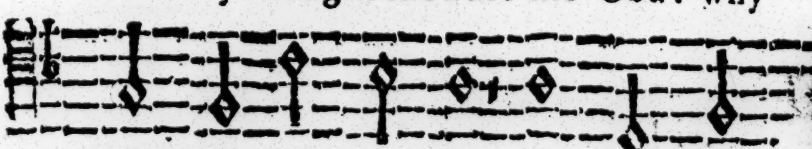
from them that euill be: From wicked



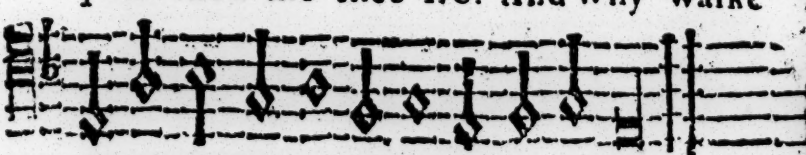
and deceitfull men, ô Lord deliuer me,



For of my ſtrength thou art the God: why



putſt thou me thee fro? And why walke



I ſo heauily oppreſſed with my fo?

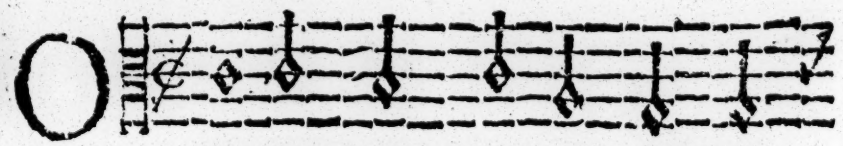
3 Send out thy light and eke thy trueth,
and lead me with thy grace:
which may conduct me to thy ne hill,
and to thy dwelling place.
4 Then shall I to the altar go,
of God my ioye and cheare,
And on my ne harpe giue thankes to thee,
ô God, my God moste deare.

5 Why art thou then so sad, my soule,
and freatst thus in my brest?
Stil trust in God: for him to prayse,
I holde it alwayes best
By him I haue deliuerance
against all paines and grief:
he is my God, which doth alwayes
at nede sende me relief.



PSALME XLIIII. The. Ster.

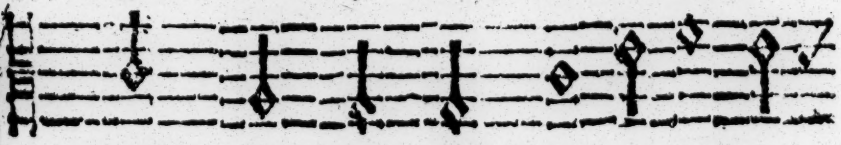
¶ A moste earneſt prayer made in the name of the faithfull, when they are afflicted by their enemies for ſuſteaning the quarell of Gods worde, according to the expoſition. Rom. 8.



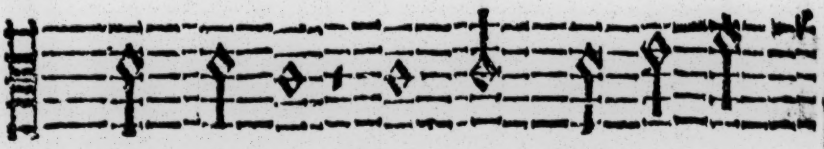
O Vr eares haue heard our Fathers



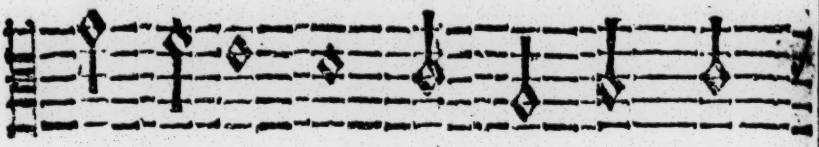
tel, and reuerently record, The wondrous



workes that thou haſte done in alder



time, ô Lord, How thou didſt caſt the



Gentils out, and ſtroidſt them with ſtrong



hand, planting our fathers in theyr place,



and gaueſt to then their land.

3 They conquered not by ſword nor ſtrength
the land of thy beheſt,
But by thyne hand, thyne arme and grace,
becauſe thou louedſt them beſt.
4 Thou art my King, ô God, that holpe
Jacob in ſundrie wiſe.
5 Led with thy power, we threwe downe ſuche
as did againſt vs ryſe.

6 I truſted not in bowe, ne ſworde,
they coulde not ſaue me ſounde:
7 Thou keptſt vs from our enmies rage:
thou didſt our foes confounde.
8 And ſtill we boaſt of thee our God,
and prayſe thyne holy Name:
9 Yet now thou goeſt not with our hoſte,
but leaueſt vs to ſhame.

10 Thou

10 Thou madſte vs flee before our foes,
and ſo were ouertrode:
Our enmies robde and ſpoilde our goods,
when we were ſparſt abrode.
11 Thou haſt v giuen to our foes,
as ſhepe for to be ſlaine:
Amongeſt the heathen euerie where
ſcattred, we do remaine.

12 Thy people thou haſt ſould lyke ſclaues,
and as a thing of nought:
For profite none thou hadſt thereby,
no gaine at all was ſought.
13 And to our neighbours thou haſte made
of vs a laughing ſtocke:
And thoſe that rounde about vs dwell,
at vs do grinne and mocke.

14 Thus we ſerue for none other vſe,
but for a commune talke:
They mocke, they ſcorne and nod their heads
where euer we go or walke.
15 I am aſhamed continually
to heare theſe wicked men:
Yea, ſo I bluſh, that all my face
with redde is couered then.

16 For why? we heare ſuche ſclandrous wordes
ſuch falſe reportes and lies,
That death it is to ſee their wrongs,
their threatnings and theyr cryes.
17 For all this we forgot not thee,
nor yet thy couenant brake:
18 We turne not backe our hearties from thee,
nor yet thy paths forſake.

19 Yet thou haſt trode vs downe to duſt,
where dennes of dragons be,
And couered vs with ſhade of death,

and great aduersitie.
20 If we had our Gods name forgot,
and helpe of Idoles sought.
21 Wolde not God then haue tryde this out?
for he doth knowe our thoght.

22 Nay, nay, for thy names sake, O Lord,
alwayes are we slaine thus:
As shepe vnto the shambles sent,
right so they deale with vs.
23 Vp, Lord, why slepest thou? awake,
and leaue vs not for all:
24 Why hydest thou thy countenance,
and dost forgeth our thrall?

25 For down to dust our soule is brought
and we now at last cast:
Our belie, lyke a...l were glude,
vnto the grounde cleaueth fast.
26 Rise vp therefore for our defense,
and helpe vs, Lord, at nede:
We thee beseche for thy goodnes,
to rescue vs with spede.

PSALME XLV. W. Ke.

¶ *The maiestie of Salomon, his honour strength, beauth riches and power are praysed, and also his mariag with the Egyptian beynge an heathen woman i blessed. If that she can renounce her people and th loue of her countrey, and giue her selfe wholy to he housband. Vnder the whyche figure the wonderfu maiestie and increase of the kingdome of Christ an the Church his spouse now taken of the Gentiles i described.*

¶ Sing this as the 25. Psalme.

MY heart doth take in hand
some godly song to sing
The prayse that I shall shew therein,
perteineth

perteineth to the King,
My tongue ſhalbe as quicke
his honor to endite,
As is the penne of any ſcribe,
that vſeth faſt to write.

2 O faireſt of all men,
thy ſpeache is pleaſant pure
For God hath bleſſed thee with giftes
for euer to indure.
3 About thee gyrde thy ſworde
thou mighty prince offame,
which is the glorie and renoume,
and honour of thy Name.

4 Go foorth with proſprous ſpeede,
in meaknes, trueth, and right.
And thy right hand ſhall thee inſtruct,
in works of dreadfull might.
5 Thy ſhaftes are ſharpe, ô King,
to perce thy foes heartes all,
Therefore ſhall nations thee obey
and at thy feete downe fall.

6 Thy royall ſeate, O Lord,
for euer ſhall remayne,
Becauſe the Scepter of thy Realme
doth righteouſnes maintaine.
7 Thou righteouſnes doſt loue,
and wickednes deteſt:
Becauſe God hath anoynted thee,
with ioy aboue the reſt.

8 Of mirre and Caſſia,
thy clothes moſte ſwete ſmell had
when thou didſt from thy Pallace paſſe
where they had made thee glad.
9 Amongeſt thy ladies are
Kings doghters right demure

At thy right hand the Quene doth ſtand,
arrayed in golde moſte pure.

10 O doughter take good heed
inclyne and giue good eare.
Thou muſt forget thy kinred all,
and fathers houſe moſte deare.
11 So ſhall the King deſire
thy beautie excellent
He is thy Lord therefore ſhalt thou
to honour him be bent.

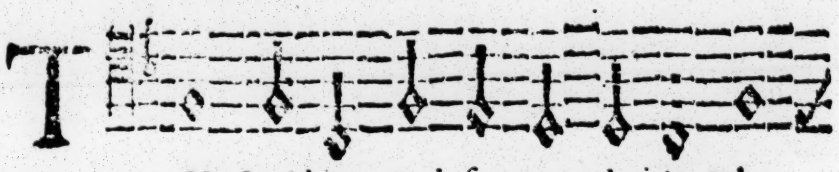
12 The doughters then of Tyre,
with giftes full riche to ſee,
And all the welthy of the land,
ſhall make their ſute to thee.
13 The doughter of the King,
is glorious to beholde,
Within his cloſet ſhe doth ſit
deckt vp in brodred golde.

14 In robes by nedle wroght,
with many pleaſant thing:
And virgins faire on her to wayte
ſhe commeth to the king.
15 They ſhalbe brought with ioye
and mirth on euerie ſyde,
Into the palace of the King,
and there they ſhall abyde.

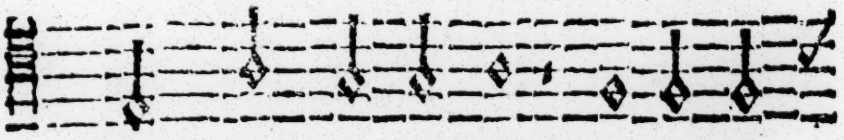
16 In ſtede of parents left,
ô Quene the change ſo ſtands
Thou ſhalt haue Sonnes whome thou maiſt ſet
as princes in all lands.
17 Wherefore thine holy Name
all ages ſhall recorde,
The people ſhall giue thankes to thee
for euermore, ô Lord.

PSAL-

¶ *A ſong of triumph or thankeſgiuing for the deliuerance of Ieruſalem after Sennacherib with his armie was driuen away, or ſome other lyke ſoden and meruaious deliuerance by the mightie hand of God, whereby the prophet commending this great beniſite, doth exhort the faithfull to giue themſelfes wholy into the hand of God douting nothing but that vnder his protection they ſhall be ſafe againſt all the aſſaults of theyr enemies, becauſe this is his delite to aſſwage the rage of the wicked, when they are moſte buſie againſt the iuſt.*



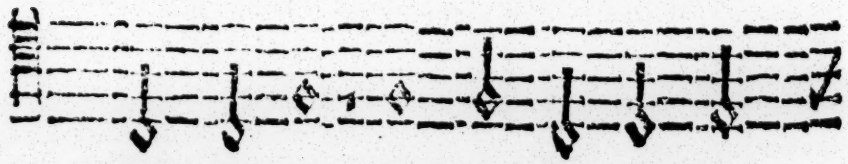
THe Lord is our defence and aide, The



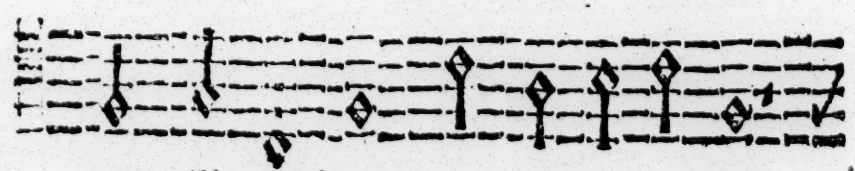
ſtrength whereby we ſtand: when we with



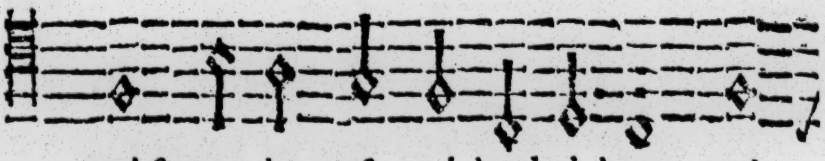
wo were muche diſmaid, We found his



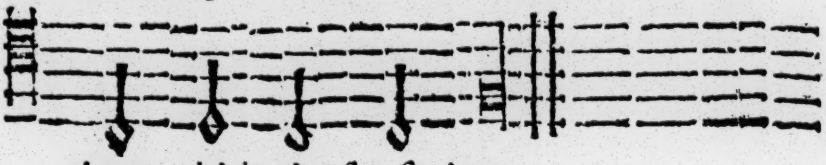
helpe at hand, thogh th'earth remoue



we will not feare thogh hilles ſo high,



and ſteepe, be truſt and hurled heere and



there, within the ſea ſo depe.

3 No thogh the waues do rage ſo ſore,
that all the bankes it ſpilles,
And thogh it ouer flowe the ſhore,
and beat downe mightie hilles.
4 Yet one faire floud, doth ſent abrode,
his pleaſaunt ſtreames a pace.
To freſh the citie of our God
and waſh his holy place.

5 In middeſt of her the Lord doth dwel,
ſhe can no whit decay:
with ſpedy helpe thoſe that rebel,
againſt her, God will ſtay.
6 The heathen flocke, the kingdomes feare
the people make a noyſe,
The earth doth melt, and not appeare,
when God puttes foorth his voyce.

7 The Lord of hoſtes, doth take our parte
to vs he hath an eye,
Our hope of health with all our hearte,
on Iacobs God doth lye.
8 Come here and ſee, with mind and thought
the working of our God,
what wonders he him ſelf hath wrought,
throughout the earth abrode.

9 By him all warres are huſht and gone
which countreis did conſpire:

Their

Their bowes he brake and ſpeares echone
their Charets brent with fire.
10 Leaue of therefore (ſaith he) and knowe,
I am a God moſte ſtout:
I wil be praiſde of high and lowe,
euen all the earth throughout.

11 The Lord of Hoſtes doth vs defend,
he is our ſtrength and tower:
On Iacobs God dowe depend,
and on his mightie power.

PSALME XLVII. W. Ke.

¶ The Prophet exhorteth all people to the worſhip of the true and euerliuing God, commending the mercye of God towardes the poſteritie of Iacob: and after prophecieth of the kingdome of Chriſt in this tyme of the Goſpell.



LEt all folke with ioy clap hands and re-



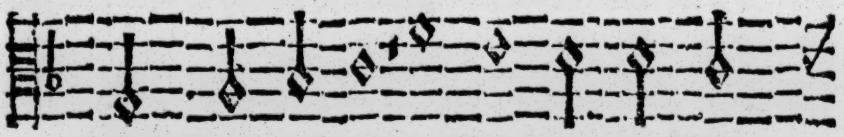
ioyce, And ſing vnto God with moſte



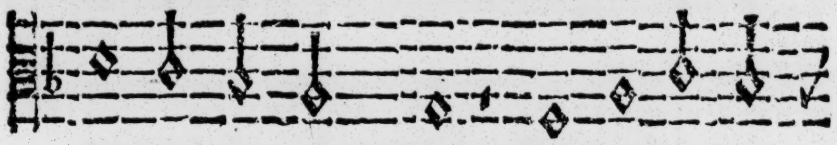
chearfull voyce, For high is the Lord,



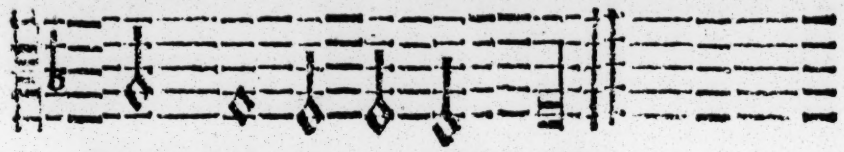
and feared to be: The earth ouer all a-



great King is he: In daunting the folke,



he hath ſo wel wrought: That vnder our



feete whole nations are brought.

4 An heritage faire
He choſe, vs to moue,
Which Iacob enioyde,
Whome he ſo did loue.
5 Our God is gone vp,
With triumph and fame,
With ſounde of the trumpe
To witnes the ſame.
6 Sing praiſes to God,
Sing praiſes, I ſay,
To this our great King,
Sing praiſes alway.

7 For of all the earth
Our God is the King:
Suche as vnderſtand,
Now praiſe to him ſing.
8 The Heathen to rule,
God alſo doth reigne,
Who doth ſtil vpon
His high throne remaine.
9 Strange princes do come
Vnto the Lords folde:

Who are as his ſhields
His Church vp to holde.

*** For ſhields of the worlde
Belong to the Lord:
His Name to exalte,
Let all men accorde.

¶The laſt verſe is ſung with the laſt two clauſes.

PSALME XLVIII. I. Hop.

¶*A notable deliuerance of Ieruſalem from the handes of many Kings is mencioned, for the whyche thankes are giuen to God, and the eſtate of that citie is praiſed, that hathe God ſo preſently at all tymes ready to defend them. This Pſalme ſemeth to be made in the tyme of Ahaz, Ioſaphat, Aſa or Ezhechias: for in their tymes chiefly, was the citie by foreine Princes aſſaulted.*

¶Sing this as the 46. Pſalme.

GReat is the Lord and with great praiſe
to be aduanced ſtill
Within the citie of our God,
vpon his holy hill.
2 Mount Sion is a pleaſaunt place,
it gladdeth all the land,
The citie of the mightie King,
on her north ſyde doth ſtand.

3 Within her palaces the Lord
is knowen a refuge ſure:
4 For lo, the King togethercame
her ruyne to procure.
5 But when they did beholde the ſame
they wondred, and they were
Aſtonyed muche and ſodenly
were driuen backe with feare.

Great terrour there on them did fall,
for very wo they crye,
As doth a woman when she shall
go trauell by and by.
7 As with the stormy Estrene wyndes
thou breakest the shippes that saile
Of Tarshish: so they scatered were
destroyde, and made to quaile.

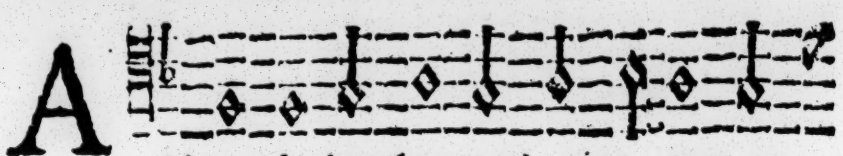
8 Within the citie of the Lord,
we sawe as it was tolde:
Yea, in the citie of our God
which he will aye vpholde.
9 O Lord we waite and loke to haue
thy louing helpe and grace,
For which all tymes we do attend,
within thyne holy place.

10 O Lord, according to thy Name
for euer is thy praise:
And thy right hand, O Lord, is full,
of righteousnes alwayes.
11 Let for thy iudgements Sion mount
with ioyes filled be:
And let Iehudas doughters all
be glad, O Lord, in thee.

12 Go walke about all Sion hill,
yea, rounde about her go:
And tell the bulwarkes that thereon,
are buylded on a rowe.
13 Vewe and marke well the wall thereof,
beholde her towres hie:
That you of it may make reporte
to your posteritie.

14 For euen this God, our God is he,
for euer and for aye:
He shall direct and vs conduct
euen to our dying daye.

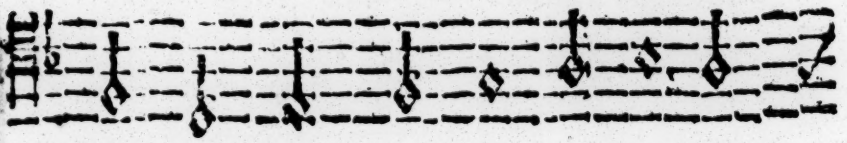
¶ *The holy Ghoſt calleth all men to the conſideration of mans life, ſhewing them not to be moſte happy, that are moſte welthie, and therefore not to be feared: but contrariwiſe, he ſtirreth vp our mindes to conſider how all things are ruled by Gods prouidẽce, who as he iudgeth the wordely miſers to euerlaſting tormentes, ſo doeth he preſerue his, and wil reward them in the day of the reſurrection. 2. Theſſ. 1.*



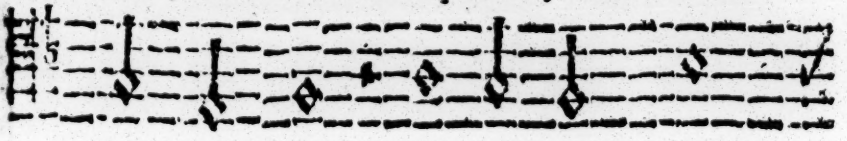
All people hearken and giue eare to



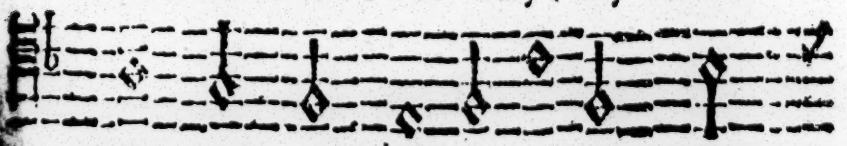
that that I ſhall tel, Bothe high and



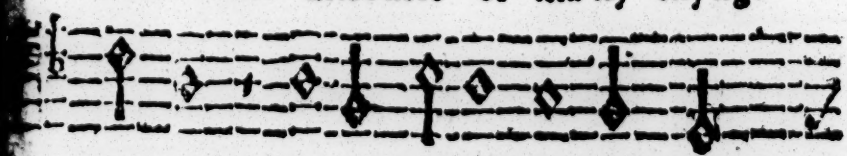
lowe, bothe riche and poore, that in the



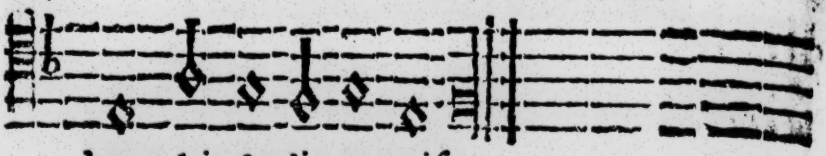
worlde do dwell. For why? my mouth



ſhall make diſcourſe of many thyngs



right wiſe, In vnderſtanding ſhall myne



heart his ſtudie exerciſe.

4 I wil inclyne myne eare to knowe,
the parables ſo darke,
And open all my doutefull ſpeache,
in meetre on myne harpe.
5 Why ſhulde I feare afflictions,
or any carefull toile?
Or els my foes, which at myne heeles,
are preſt my life to ſpoile?

6 For as for ſuche as riches haue,
wherein their truſt is moſte:
And they which of their treaſure great,
them ſelues do bragge and boaſt.
7 There is not one of them, that can
his brothers death redeme,
Or that can giue a price to God,
ſufficient for him.

8 It is to great a price to pay,
none can thereto attaine,
9 Or that he might his lyfe prolong,
or not in graue remaine.
10 They ſee wiſe men aſwel as fooles
ſubiect vnto deathes hands,
And being dead, ſtrangers poſſeſſe,
their goods, their rents, their lands.

11 Their care is to buylde houſes faire,
and ſo determine ſure,
To make their Name right great in earth,
for euer to indure.
12 Yet ſhall no man alwayes enioye
high honour, welth and reſt,
But ſhall at length taſte of deaths cuppe,

aſwel as the brute beaſt.

13 And thogh they trye theſe fooliſhe thoghts,
to be moſt lewde and vaine,
Their children yet approue their talke,
and in lyke ſinne remaine.
14 As ſhepe vnto the folde are brought,
ſo ſhal they into graue:
Death ſhall them eat, and in that day
the iuſt ſhal lordſhip haue.

Their image, and their royall porte
ſhal fade, and quite decay:
When as from houſe to pit they paſſe
with wo and we away.
15 But God will ſurely preſerue me
from death and endles paine,
Becauſe he will of his good grace
my ſoule receiue againe.

16 If any man waxe wondrous riche,
feare not, I ſay, therefore,
Althogh the glorie of his houſe
increaſeth more and more.
17 For when he dyeth, of all theſe things
nothing ſhall he receiue:
His glorie wil not followe him:
his pompe wil take her leaue.

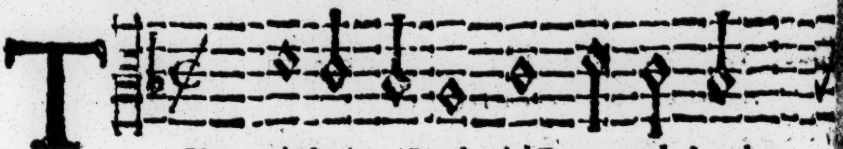
18 Yet in this lyfe he takthe him ſelfe
the happieſt vnder ſunne:
And others lykewiſe flatter him,
ſaying, All is well done:
19 And preſuppoſe he liue as long
as did his fathers olde,
Yet muſt he nedes at length giue place,
and be brought to deathes folde.

20 Thus man to honour God hath calde,
yet doth he not conſidre;

But lyke brute beastes, so doth he liue,
which turne to dust and powdre.

PSALME L. W. Whit.

¶ He prophecieth how God will call all nations by the Gospel, and require none other sacrifices of his people, but confession of his benefites, and thankes giuing and how he detesteth all suche as seme zealous of ceremonies, and not of the pure worde of God onely.



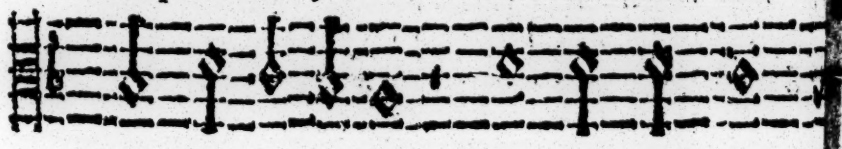
THe mightie God th'Eternal hathe



thus spoke: And all the worlde he will call



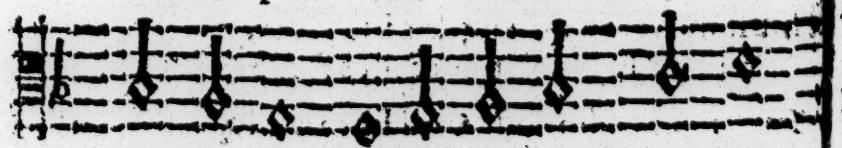
and prouoke, Euen from the East and



so foorth to the west, From towarde Sion



whiche place him liketh best, God

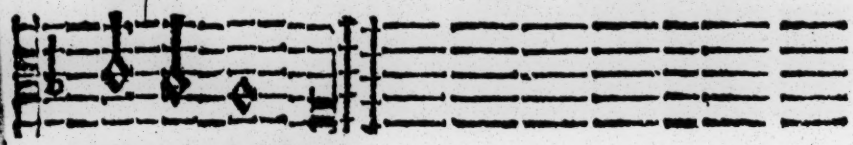


will appeare in beautie moste excel-

lent



lent: Our God will come before that



long time be ſpent.

Deuouring fyre,
ſhal go before his face:
A great tempeſt
ſhal rounde about him trace
4 Then ſhall he call
the earth and heauen bright,
To iudge his folke,
with equitie and right,
5 Saying go to,
and now my Saintes aſſemble:
My pact they kepe,
their giftes do not diſſemble.

6 The heauens ſhall
declare his righteouſnes,
For God is iudge
of all things more and leſſe.
Heare, my people:
for I will now reueile:
Iſt, Iſrael,
I will thee nought conceile.
My God, thy God
am I, and will not blame thee,
For giuing not
all maner offrings to me.

I haue no nede
to take of the at all
Oates of thy folde,

or calfe out of thy ſtall.
10 For all the beaſtes
are myne within the woods:
On thouſand hilles
cattell are myne owen goods.
11 I knowe for myne
all byrdes that are on mountaines:
All beaſtes are myne
which haunt the feilds and fountaines.

12 Hungrie if I were,
I wolde not thee it tell:
For all is myne,
that in this worlde doth dwell.
13 Eat I the fleſh
of great bulles or bullockes?
Or drinke the blood
of goates and of the flockes?
14 Offer to God
praiſe and heartie thankeſgiuing
And paye thy vowes
vnto God euerliuing.

15 Call vpon me,
when troubled thou ſhalt be:
Then will I helpe,
and thou ſhalt honour me.
16 To the wicked
thus ſaith th'eternal God,
Why doeſt thou preache
my Lawes and Heſtes abrod,
Seing thou haſt
them with thy mouth abuſed,
17 And hatſt to be
by diſcipline reformed?

My wordes, I ſay,
thou doſt reiect and hate.
18 If that thou ſee

a thief, as with thy mate,
Thou runſt with him,
and ſo your praye do ſeke,
And art all one
with baudes and ruffians eke.
19 Thou giueſt thy ſelfe
to backbite and to ſclander,
And how thy tongue
deceiueth, it is a wonder.

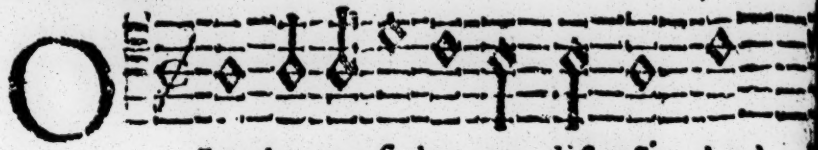
20 Thou ſitteſt muſing,
thy brother how to blame,
And how to put
thy mothers ſonne to ſhame.
21 Theſe things thou didſt:
and whilſt I helde my tongue,
Thou dideſt me iudge,
(becauſe I ſtayde ſo long)
Like to thy ſelfe:
yet thogh I kept long ſilence,
Once ſhalt thou feele
of thy wrongs iuſte recompenſe.

22 Conſider this,
ye that forget the Lord,
And feare not when
he threatneth with his worde.
Leſt without helpe
I ſpoile you as a praye,
23 But he that thankes
offreth, praiſeth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teache
Gods ſauing health to embrace.

PSALME LI. W. Whit.

When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the

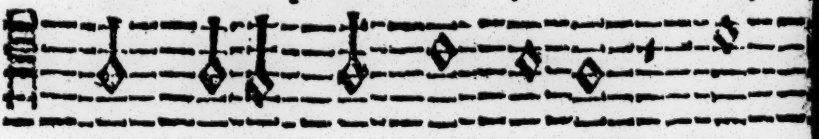
same to God with protestation of his naturall corru
ption and iniquitie, but also left a memoriall there
to his posteritie. Therefore first he desireth God t
forgiue his sinnes, and renue in him his holy Spirit
with promise that he will not be vnmindeful
those great graces: fynally, fearing lest God wolde pu
nish he the whole Church for his faute, he requiret
that he wolde rather increase his graces toward
the same.



O Lorde consider my distresse, And



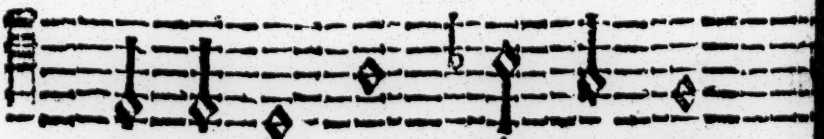
now with speede some pitie take: My



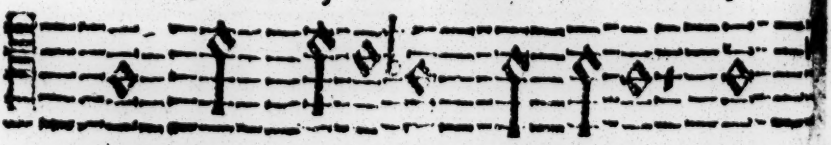
sinnes deface, my fautes redresse. Good



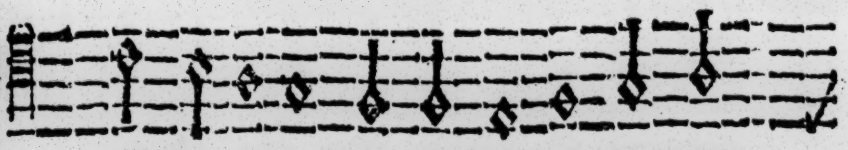
Lorde, for thy great mercies sake, washe



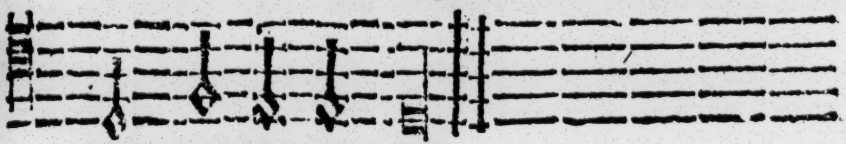
me ô Lord, and make me cleane,



From this vniust and sinfull act. And



purifie yet once againe my haynous



crime and bloodie fact.

3 Remorſe and ſorowe do conſtraine
Me to acknowledge myne exceſſe:
My ſinne, alas, doth ſtill remaine
Before my face without releſſe.
4 For thee alone I haue offended,
Committing euill in thy ſight:
And if I were therefore condemned,
Yet were thy iudgement iuſt and right.

5 It is to manifeſt, alas,
That firſt I was conceiued in ſinne:
Yea, of my mother ſo borne was,
And yet vile wretche remaine therein.
6 Alſo beholde, Lord, thou doſt loue,
The inwarde trueth of a dure heart:
Therefore thy wiſedome from aboue
Thou haſte reuelled me to conuert.

7 If thou with hyſope purge this blot,
I ſhalbe cleaner then the glaſſe:
And if thou waſh away my ſpot,
The ſnowe in whitenes ſhal I paſſe.
8 Therefore, ô Lord, ſuche ioy me ſend,
That inwardly I may finde grace,
And that my ſtrength may now amend,
Which thou haſt ſwadge for my treſpace.

9 Turne backe thy face and frowning ire,
(For I haue felt ynoug thyne hand)

And purge my ſinnes I thee deſire,
Which do in nomber paſſe the ſand.
10 Make new myne heart within my breſt
And frame it to thyne holy will:
Thy conſtant Sprite in me let reſt,
Which may theſe raging enmies kill.

11 Caſt me not out Lord, from thy face:
But ſpeedly my torments end:
Take not from me thy Sprite and grace,
Which may from dangers me defend.
12 Reſtore me to thoſe ioyes againe,
Which I was wont in thee to finde:
And let me thy free Sprite retaine,
Which vnto thee may ſtirre my minde.

13 Thus when I ſhall thy mercies knowe,
I ſhall inſtruct others therein:
And men that are lyke wiſe brought lowe
By myne enſample ſhall flee ſinne
14 O God, that of myne health art Lord,
Forgiue me this my bloodie vice:
Myne heart and tongue ſhall then accorde,
To ſing thy mercies and iuſtice.

15 Touch thou my lippes, my tongue vntie,
O Lord, which art the onely kay:
And then my mouth ſhall teſtifie,
Thy wondrous workes and praiſe alway.
16 And as for outward ſacrifice,
I wolde haue offred many one:
But thou eſtemſt them of no price,
And therein pleaſure takſte thou none.

17 The heauie heart, the mynde oppreſt,
O Lord, thou neuer doſte reiect:
And to ſpeake trueth it is the beſt,
And of all ſacrifice th'effect,
18 Lord, vnto Sion turne thy face:
Powre out thy mercies on thyne hil:

And on Ieruſalem thy grace,
Buylde vp the walles, and loue it ſtil.

19 Thou ſhalt accept then our offrings
Of peace and righteouſnes, I ſay:
Yea, calues and many other things,
Vpon thyne altar will we lay.

PSALME LII. I. H.

¶ *Dauid deſcribeth the arrogant tyrannie of his aduerſarie Doeg, Sauls chief ſhepherde whoſe fals ſurmiſes cauſed Abimelech with the reſt of the Prieſtes to be ſlaine. Dauid prophecieth his deſtruction, and encourageth the faithful to put their confidence in God, whoſe iudgementes are moſte ſharpe againſt his aduerſaries. And fynally he rendreth thankes to God for his deliuerance, In this Pſalme is liuely ſet fourth the kingdome of Antichriſt.*



Why doſt thou tyrant, boaſte



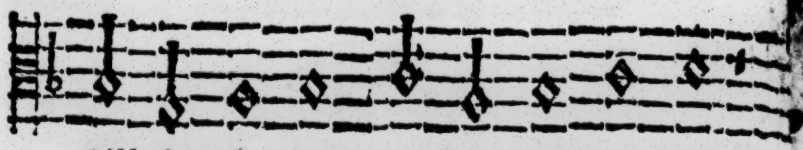
abrode, thy wicked works to praiſe? Doſt



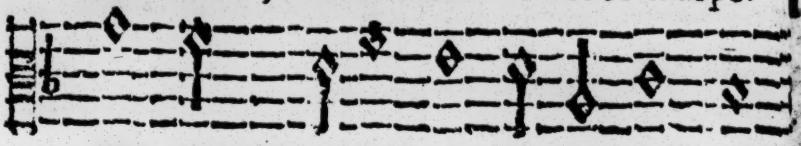
thou not knowe there is a God whoſe mer-



cies laſt alwayes? Why doth thy minde yet



ſtill deuiſe, ſuche wicked wiles to warpe?



Thy tongue vntrue in forging lies, is



lyke a raſoure ſharpe.

3 On miſchief why ſetſt thou thy minde,
and wilt not walke vpright?
Thou haſt more luſt falſe tales to finde,
them bring the trueth to light.
4 Thou doſte delite in fraude and guile,
in miſchief, blood and wrong:
Thy lippes haue learnde the flattring ſtile
O falſe deceitfull tongue.

5 Therefore ſhall God for aye confounde
and plucke thee from thy place,
Thy ſeede roote out from of the grounde
and ſo ſhall thee deface.
6 The iuſt when they beholde thy fall,
with feare will praiſe the Lord:
And in reproche of thee withall
crye out with one accord.

7 Beholde the man which wolde not take,
the Lord for his defenſe,
But of his goods his God did make
and truſt his corrupt ſenſe.
8 But I, an oliue freſhe and grene,
ſhall ſpring and ſpread abrod:

For why? my truſt all tymes hath bene,
vpon the liuing God.

For this therefore wil I giue praiſe,
to thee with heart and voyce:
I wil ſet forth thy Name alwayes,
wherein thy Saintes reioyce.

PSALME LIII. T. N.

¶ The prophet deſcribeth the crocked nature, the cruelty, and puniſhment of the wicked when they like not for it, and deſireth the deliuerance of the godly, that they may reioyce together.

¶ Sing this as the 14. Pſalme.

THere in no God, as fooliſh men,
affirme in their mad mode.
Their driftes are al corrupt and vaine
not one of them doth good.
The Lord beheld from heauen hie,
the whole race of mankynde,
And ſawe not one that ſought in dede,
the liuing God to finde.

They went all wide and were corrupt
and truely there was none:
That in the worlde did any good,
I ſay there was not one.
Do not all wicked workers knowe
that they do feede vpon
My people as they feede on bread?
the Lord they call not on.

Euen there they were afrayde, and ſtode,
with trembling all diſmaide
Where as there was no cauſe at all
why they ſhulde be afrayde.
For God hath bones that thee beſegde

hath ſcattred all abrode:
Thou haſt confounded them, for they
reiected are of God.

6 O Lord giue thou thy people health,
and thou, ô Lord, fulfill
Thy promiſe made to Iſrael
from out of Sion hill.
When God his people ſhall reſtore,
that erſt was captiue lad:
Then Iacob ſhall therein reioyce
and Iſraell ſhalbe glad.

PSALME LIIII. W. Ke.

¶ *Dauid brought into great danger by the reaſon of Ziphims, calleth vpon the Name of God to deſtroy his enemies: promiſing ſacrifice, and free offringe for ſo great deliuerance.*

¶ Sing this as the ten Commandementes.

SAue me, ô God, for thy names ſake,
And by thy grace my cauſe defend,
2 Oh, heare my prayers which I make,
And let my wordes to thee aſcend.
For ſtrangers do againſt me ryſe,
And tyrants ſeeke my ſoule to ſpill:
They ſet not God before their eyes,
But bent to pleaſe their willfull will.

4 Beholde, God is myne helpe and ſtay,
And is with ſuche as do me aide.
5 My foes diſpite he wil repay:
Oh, cut them of as thou haſt ſayde.
6 Then ſacrifice, ô Lord will I
Preſent full freely in thy ſight,
And will thy Name ſtill magnifie,
Becauſe it is bothe good and right.

7 For he me brought from troubles great

And kept me from their raging ire:
Yea, on my foes which did me threat,
Myne eyes haue ſene myne hearts deſire.

PSALME LV. I. Hop.

¶ *Dauid being in great heauines and diſtreſſe, complaineth of the crueltie of Saul, and of the falſ hode of his familiar acquaintance, vttering moſte ardent affection to moue the Lord to pitie him. After being aſſured of deliuerance: he ſetteth foorth the grace of God, as though he had already obteined his requeſt.*

¶ Sing this as the 35. Pſalme.

O God giue eare and do apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy ſelfe away.
Take hede to me, graunt my requeſt,
and aunſwer me againe:
With plaints I pray, full ſore oppreſt,
great grief doth me conſtrayne.

Becauſe my foes with threats and crye,
oppreſſe me through deſpight:
And ſo the wicked ſorte lykewiſe,
to vexe me haue delight.
For they in counſel do conſpire
to charge me with ſome ill:
And in their haſty wrath and ire
they do purſue me ſtil:

My heart doth faint for want of breath
it pantteth in my Breſt:
The terrous and the dread of death,
do worke me muche vnreſt.
Muche dreadful feare on me doth fall,
that I therewith do quake:
The horror welmeth me with all,

that I no shift can make.

6 But I did say who will geue me,
the swift and pleasaunt winges
Of some faire doue, then wolde I flee,
and rest me from these things.
7 Lo then I wolde go farre away,
to flye I wolde not cease,
And I wolde hide my selfe and stay,
in some great wildernes.

8 I wolde be gone in all the hast,
and not abyde behinde,
That I were quite, and ouer past
these blastes of boysteous winde.
9 Deuide them Lord, and from them pul
their deuilish double tongue:
For I haue spied their citie full,
of rauine, strife, and wrongue.

10 For they bothe night and day about
do walke vpon her wall:
In middes of her, is mischief stoute,
and sorowe eke with all.
11 Her in warde partes are wicked plaine,
her dedes are muche to vile,
And in her stretes there doth remayne,
all craftie fraude and guile.

12 If that my foes had sought my shame,
I might it well abide,
From open enmies checke and blame,
some where I coulde me hide
13 But thou it was my fellowe deare
which freindship didst pretend.
And didst my secret counsel heare,
as my familiar freind.

14 With whome I had delight to talke
in secret and abrode,

And we together oft did walke,
within the house of God:
15 Let death in hast vpon them fall,
and send them quicke to hell:
For mischief reigneth in their hall,
and parlour where they dwell.

16 But I vnto my God will crye,
to him for helpe I flee:
The Lord will heare me by and by,
and he will succour me.
17 At morning, noone, and euening tyde,
vnto the Lord I pray:
When I so instantly haue cryde,
he doth not say me nay.

18 To peace he shall restore me yet,
thogh warre be now at hand,
Althoght the nomber be full great,
that wolde against me stand.
19 The Lord that reigneth ere and late
shal heare, and wracke them sore:
For sith no chaunge is of their state,
they feare not God therefore.

20 Vpon his friends he laide his hands
which were in couenant knit;
Of freindship to neglect the bands,
he passeth not a whit.
21 Thogh warre with in his heart did boyle
lyke butter were his wordes:
Althogh his wordes were smoothe as oyle
they cut as sharpe as swordes.

22 Cast thou thy care vpon the Lord,
and he shall nourishe thee:
For he will not for aye, accorde
the iust in thrall to be.
23 But God shal cast them depe in pit,

that thirſt for blood alwayes:
He will no guilefull man permit,
to liue out halfe his dayes.

Thogh ſuche be quite deſtroide and gone
in thee (ô Lord) I truſt:
I ſhall depend thy grace vpon,
with all my heart and luſt.

PSALME LVI. I. C.

¶ Dauid being brought to Achis the King of Gath. 1. Sam. 21. 12. complaineth of his enemies, demandeth ſuccour, putteth his truſt in God and his promiſes. And promiſeth to performe his vowes whyche he had taken vpon him, whereof this was the effect, to praiſe God in his Churche.

¶ Sing this as the 70. Pſalme.

O God to me thy mercie ſhewe,
Whom men wold ſwallow and deuoure
Eche day they ſtriue to bring me lowe
Vexing me ſore fro houre to houre.

2 Myne enemies daylie wolde me eate
For many do againſt me fight:
O thou moſte high, yet in this ſtrayt,
3 In thee my hope is ſurely pight.

4 I will reioyce in God for aye,
Becauſe his wordes are true and iuſt:
And feare no whit what fleſh do may
To me, ſith I in God do truſt.

5 The wordes which I my ſelfe did ſpeake,
Are turned to my ſmarte and grief:
Theyr thoghtes echone tend then to wreak
On me cauſeles to my miſchief:

6 In companys conuene do they
Keaping them ſecrete in theyr ſtrayt:

They to my ſteppes take heede alway
For why, to trappe my ſoule they wayte.

7 They thinke they ſhall eſcape at laſt,
Becauſe they worke iniquitie:
But thou, ô God, in wrath downe caſt,
Theſe wicked folke and them deſtroye.

8 My wandrings thou haſt nombred all,
And in thy bottell put my teares:
Are they not written great and ſmall
As thy regiſter witnes beares.

9 What tyme to thee I call and crye,
Myne enmies then abacke ſhall flee:
This knowe I moſte aſſuredly,
For God the Lord he is with me.

10 For this will I in God reioyce,
Becauſe his promiſes are ſure:
To him will I lift vp my voyce,
Whoſe worde for euer doth endure.

11 And ſence my truſt on God doth ſtand
I will mans power not feare at all.
12 O Lord thy vowes are in myne hand,
To thee, I praiſes render ſhall.

13 For thou from death my ſoule madeſt free
And kepſt my feete from ſlipe or fall:
That I may walke, Lord, before thee
With ſuche as light haue ouer all.

PSALME LVII. R. P.

¶ *Dauid being in the deſert of Ziph, where the inhabitants did betray him, and at length in the ſame caue with Saul. 2. Calleth moſte earneſtly vnto God with full confidence, that he will performe his promiſe and take his cauſe in hande 5. Alſo that he wil ſhew his glorie in the heauens and the earth againſt his cruel enemies. 9. Therefore doth he render laude and praiſe.*

¶Sing this as the ten commandementes.

BE mercifull to me, O God,
be mercifull to me:
For why? my ſoule in all aſſaultes,
ſhall euer truſt in thee.
And till theſe wicked ſtormes be paſt,
which ryſe on euerye ſyde:
Vnder the ſhaddowe of thy wings,
my hope ſhall alwayes byde.

2 I will therefore call to the Lord,
who is moſte high alone:
To God who will his worke in me,
bring to perfection.
3 He will ſend downe from heauen aboue
to ſaue me, and reſtore
From the rebukes of wicked men
that fayne wolde me deuoure.

God wil his mercie ſurely ſend,
and conſtant trueth alſo:
To comforte me, and to defend
againſt my cruel foe.
4 Alas to long my ſoule doth lye,
amongeſt theſe Lyons keene:
That rage and fume lyke flambe of fyre,
the ſonnes of men I meene.

Whoſe teeth are lyke the grounden ſpeare
lyke arrowes are their wordes:
And eke their tongues in forging lies,
are ſharpe as any ſwordes.
5 Exalt thy ſelfe O God therefore,
aboue the heauens hight:
And ouer all the earth declare
thy glorie and thy might.

6 To trappe my ſteppes, wher I ſhuld paſſe
a ſnare they did laye out:

My ſoule was preſſed downe for feare,
which compaſt me about.
Before me they did digge and caſt,
a depe and vglye pit,
Yet they now fallen are at laſt,
them ſelues in mydſt of it.

7 My heart is ready bent, ô God,
my heart is ready bent:
I vil ſing ſonges, and Pſalmes of praiſe,
to thee I will preſent.
8 Awake my tongue my great delite,
my viole and my harpe:
I will get vp by breake of day
and of my God wil carpe.

9 I will thee praiſe, O Lord of might,
the people all amõg:
And eke amid the nations great
of thee ſhalbe my ſong.
10 For thy goodnes is wondrous great,
and to the heauens doth rearche:
The cloudes and elements aboue
thy faithfulnes do preache.

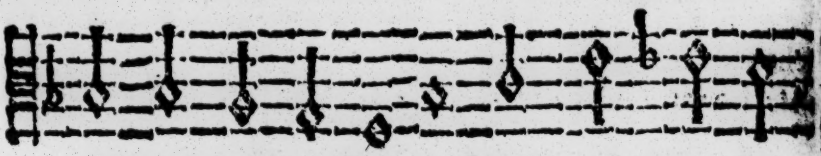
11 Exalt thy ſelfe, O Lord therefore,
aboue the heauens height:
And ouer all the earth declare
thy glorie and thy might.

PSALME LVIII. W. Ke.

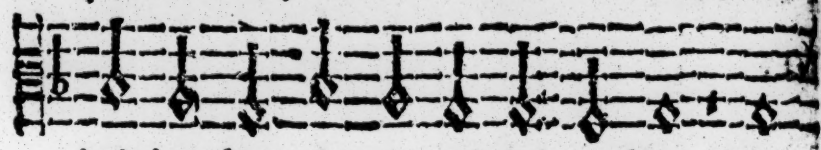
¶ *He deſcribeth the malice of his enemies the flatterers of Saul, who bothe ſecretly and openly ſought his deſtruction, from whome he appealeth to Gods iudgement, ſhewing that the iuſt ſhal reioyce, when they ſee the puniſhment of the wicked to the glorie of God.*



BVt is it true ô froward folke, do



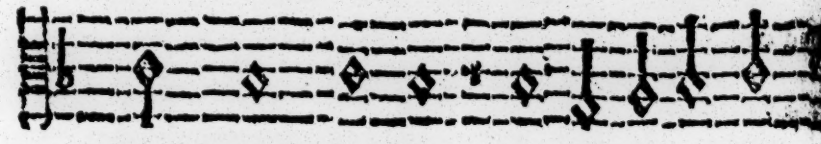
ye now iuſtly talke? O ſonnes of men, in



iudging thus, do ye vprightly walke? Nay



nay, ye rather miſchief muſe, where to



your heartes be bent, To execute your



cruel rage: on earth your tyme is ſpent.

3 But what? the wicked ſtrangers are,
and from the wombe they ſtray.
Yea, from their birthe they lewdly erre,
and none ſo lye as they.
4 Their ſubtile malice doth ſurmeunt
the craftie ſerpents ſpeare,
5 Who coulde th'inchanters charmes auoide,
by ſtopping cloſe his eare:

6 Breake

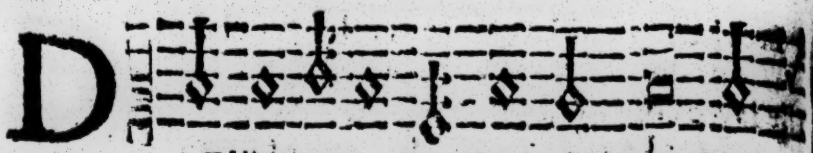
6 Breake thou, ô Lord, the teeth of ſuche,
as do thy trueth deuoure:
The iawes of theſe yong lions, Lord,
breake downe and ſwage their power.
7 And as the waters do decreaſe,
awaye ſo let them paſſe:
When that thou doſte thine arrowes ſhoote
then let them breake as glaſſe.

8 Let ſuche conſume as doth a ſnaile,
whoſe nature is to melt,
Or like vntimely ſrute, whoſe eyes
no ſunne hath ſene, nor felt.
9 As fleſh red rawe, vnmete for meat,
till chaunge be made by fire,
10 Let them, Lord, fade hence, as with
a whirlewinde in thyne ire.

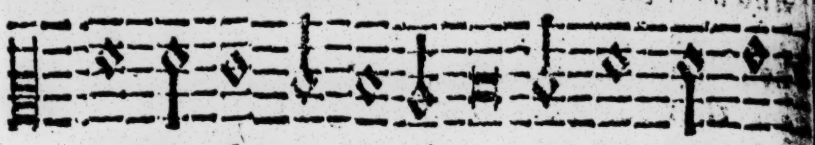
10 The righteous ſhall in heart reioyce,
thy vengeance thus to ſee,
And bathe his feete in ſuche mens blood
with pure affect ſhall he.
11 And men ſhal ſay, now of a trueth
the righteous frute may haue,
By ſeing God to iudge the earth,
and yet his flocke to ſaue.

PSALME LIX. I. Hop.

¶ Dauid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth vnto God: Declareth his innocencie and theyr furie deſiring God to deſtroy all thoſe that ſinne of malicious wickednes: whome thogh he kepe aliue for a time to exerciſe his people, yet in the end he will conſume them in his wrath, that he may be knowen to be the God of Iaakob to the end of the world. For this he ſingeth praiſes to God, aſſured of his mercies.



Deliuer me, my God of might, from



danger of myne enemies: And me defend



in this my right, From them that do



against me rise. Deliuer me from them that



haue, delite to worke iniquitie: And from



these bloody men me saue that seeke my



soule with crueltie.

3 For lo, they wayte my soule to take,
Strong men against me do conuene:

Not for no falt that I did make,
That they in me, ô Lord, haue ſene.

4 They runne, and faſt for none offence
Prepare them ſelues, with bragges and boaſtes
Ariſe therefore in my defence,
And them beholde, Lord God of Hoſtes.

5 O God of Iſrael awake,
That thou all nations ſo mayſt trie:
To puniſh them not pitie take,
That thus trangreſſe malitiouſly.

6 At night they ſtirre and ſeeke about,
As hongrie hounds they houle and crye,
And all the citie cleane throughout
From place to place they ſeeke and ſpye.

7 Behold their lippes, ſuche ſpitefull wordes
Caſt out, as they ſhuld ſeme to beare
Within theyr mouth ſharpe edged ſwordes
For what regarde they who doth heare?

8 But Lord, thou haſt their wayes eſpied,
And at the ſame ſhalt laugh a pace:
The heathen folke thou ſhalt deride,
Yea, mocke and ſcorne them to their face.

9 His force therefore that wold me wrong
I will referre, ô Lord, to thee:
For thogh for me he be to ſtrong,
Yet God will my defender be.

10 God will preuent me with his grace,
Whoſe mercies I haue founde of olde:
God will my foes echone deface
So that myne eyes ſhall it beholde.

11 But ſlay them not, leſt their decay,
My people ſhulde forget and light:
Diſperſe them, Lord, our ſhield and ſtay,
And bring them lowe by thy great might.

12 Let them be taken in their pride,
The ſinnes of their owne mouth, euen that
Whereto theyr lippes were aye applide,
Curſes and lies then let them prate.

13 Conſume, conſume them in thyne ire
That they henſfoorth no more be kend:
That men may knowe how great impire,
Hath Iacobs God, to the worldes end.

14 And they in th'euening ſhall turne backe,
Like barking dogges, which houle and crye
When they runne here an there for lacke,
The towne about theyr preye to ſpye.

15 They wander ſhall for honger great
To ſeke their food, with nead oppreſt,
Before they filled be with meat:
Althogh the night driue them to reſt.

16 But I will ſing of thy great power,
And early will thy mercie prayſe:
For thou haſt aye bene my ſtrong towre,
And refuge in my troublous dayes.

17 To thee my onely ſtrength, I will I,
Therefore ſing Pſalmes vnceſſantlye:
For God is my defenſe, and ſtill,
A God moſte mercifull to me.

PSALME LX. I. Hop.

¶ *Dauid being now King ouer Iudah and hauing had many victories ſheweth by euident ſignes, that God elected him King, aſſuring the people that God will proſper thē, if they approue the ſame. After he praieth vnto God to finiſh that that he hath begonne.*

¶ Sing this as the 59. Pſalme.

O Lord thou didſt vs cleane forſake,
and ſcatteredſt vs abrode:
Suche great diſpleaſure thou didſt take,
returne

returne to vs(O God.)
2 Thy might did moue the lande ſo ſore,
that it in ſunder brake:
The hurte thereof (O Lord) reſtore,
for it doth bow and quake.

3 With heauye chaunce, thou plagedſt thus
the people that are thyne,
And thou haſte giuen vnto vs,
a drinke of giddy wyne.
4 But yet to ſuche as feare thy Name,
a banner thou didſt ſhewe:
That they may triumph in the ſame,
becauſe thy worde is true.

5 So that thy might may kepe and ſaue,
thy folke that fauour thee:
That they thy helpe, at hand may haue,
O Lord, graunt this to me.
6 I will reioyce: for God hath ſaide,
within his holy place:
That I ſhall Sichem lande deuide,
and Succothes vale by pace.

7 Gilead is giuen to my hand,
Manaſſes myne beſyde,
Ephraim the ſtrength of all my land,
my Law doth Iuda guyde.
8 In Moab I will waſh my feete,
ouer Edom throwe my ſhoo:
And thou Paleſtine ſee thou ſeeke,
for fauour me vnto.

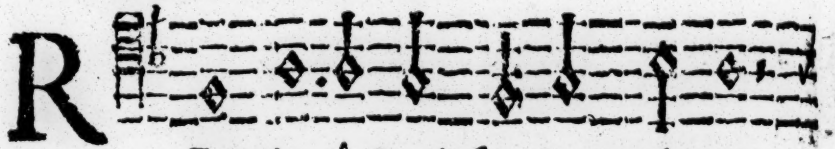
9 But who will bring me at this tyde,
vnto the citie ſtrong?
Or who to Edom will me guyde,
ſo that I go not wrong.
10 Wilt thou not God? which didſt forſake
thy folke, their land and coſtes:

Our warres in hand that woldſt not take,
nor walke among our hoſtes.

11 Giue ayde, ô Lord, and vs releue,
from them that vs diſdayne:
The helpe that hoſtes of men can geue,
it is but all in vayne.
12 But through our God we ſhall haue might,
to take great things in hand:
He will treade downe and put to flight,
all thoſe that vs withſtand.

PSALME LXI. I. H.

¶ Whether that he were in danger of the Ammonites, or being purſued of Abſalom, here he cryeth to be heard and deliuered, and confirmed in his Kingdome. He promiſeth perpetuall praiſes.



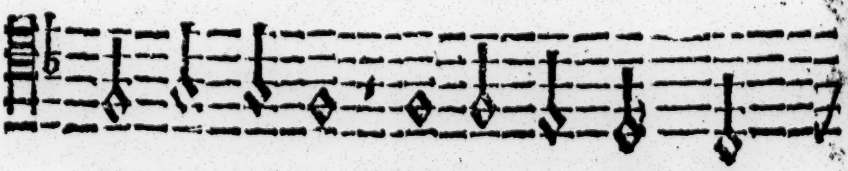
REgarde (ô Lord) for I complayne



and make my ſute to thee, Let not my

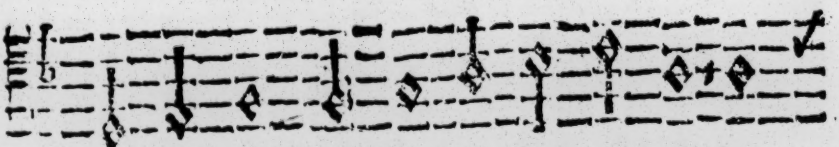


words re turne in vayne, but giue

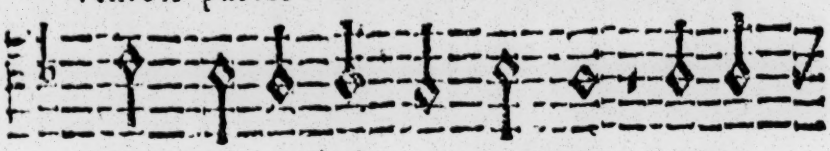


an eare to me, From of the coſtes and

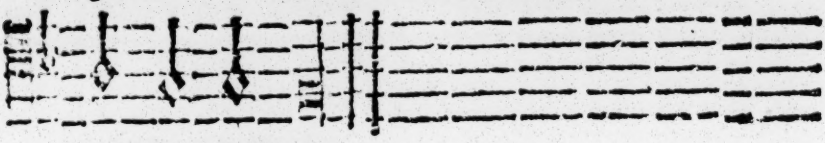
vtmoſt



vtmoſt partes of all the earth abrod, in



griefe and anguiſh of my heart, I crye



to thee (ô God.)

Vpon the rocke of thy great power,
my wofull myn.de repoſe.
3 Thou art my hope, my forte and tower
my fenſe againſt my foes.
4 Within thy tent I luſt to dwell,
for euer to indure:
Vnder thy winges I kno-e right well,
I ſhalbe ſafe and ſure.

5 For thou, O God, heardſt my requeſt,
and grantedſt eke the ſame,
And with an heritage haſt bleſt,
all ſuche as feare thy Name.
6 This ſhall thou graunt the King alwayes,
a life full long to ſee:
To many ages ſhall his dayes,
and yeares prolonged be.

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy mercie trueth and grace,
defend him from decay.
8 Then ſhall I ſing for euer ſtill,
with prayſe vnto thy Name:

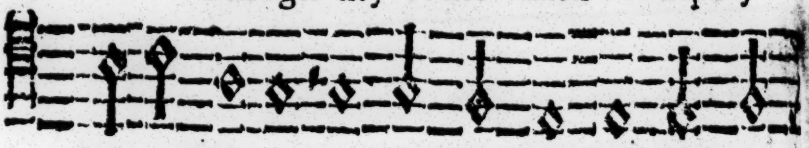
That all my vowes I may fulfill,
and daylie pay the ſame.

PSALME LXII. W. Ke.

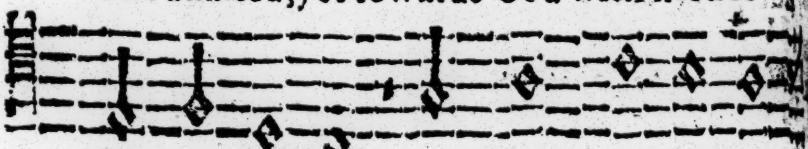
¶ *This Pſalme partly conteineth meditations, where Dauid incourageth him ſelfe to truſt in God against the aſſaultes of tentations. And becauſe our mynde are eaſily drawen from God by allurementes of the worlde, he ſharpely reproueth this vanitie, to the intent he might cleaue faſt to the Lord.*



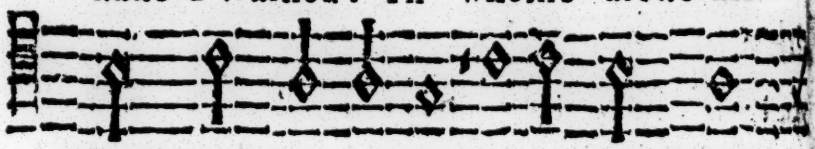
ALthogh my ſoule hath ſharpely



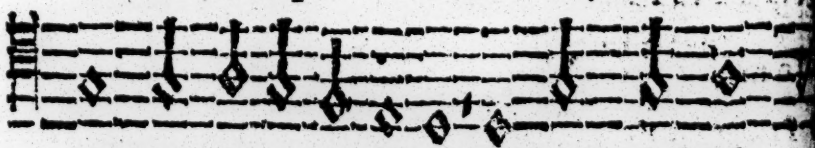
bene aſſalted, yet towards God with ſilence



haue I walked: In whome alone all



health and hope I ſee: He is myne health



and my ſaluation ſure, My ſtrong defenſe,



whiche ſhall for euer indure: Therefore

afrayde



afrayde I nede not muche to be.

3 How long will ye
of miſchief thus be muſing,
Thereby not myne,
but your owne deaths procuring?
For ye ſhal be
like to a rotten wall:
4 Yet lo how they,
conſulte for to diſplace him,
And by their lyes
from dignitie to chaſe him.
With mouth they bleſſe,
their hearts repleate with gall.

5 But thou, my ſoule,
in ſilence wayte Gods leaſure,
6 Who is myne hope,
my ſtrength and onely treaſure:
Therefore my foes
I nede nothing to feare.
7 In God the Lord,
my ſauing health is certeine:
My glorie doth
to him alſo apperteine:
He is my rocke:
I truſt he will me heare.

8 Truſte in him Lord,
ye people ſore oppreſſed:
Shewe him your grief:
he will it ſe redreſſed:
For he alone,
our hope muſte be and ſtaye.
9 But yet, alas,

mens sonnes are mere vanitie:
Suche lyars are,
as pretende moste grauitie:
Yea, vanitie
in weight them downe will waye.

10 Put then no truste
in wicked oppression,
And be not vaine,
nor yet want discretion:
If riches growe,
set not your hearts thereon.
11 God once or twise,
spake thus within myne hearing,
That power to him,
alone was apperteining,
And that all shulde
depende wel thereupon.

12 But thou, O Lord
to thyne thy mercie shewest,
And as men be,
so thou their workes rewardest.

PSALME LXIII. Tho. Ster.

¶ *Dauid, after he had bene in great danger by Sa... the desert of Ziph, made this Psalme: where... gineth thankes to God for his wonderfull delive... ce, in whose mercies he trusted, euen in the midd... his miseries: prophecying the destruction of... enemies, and contrariwise, happynes to all them... trust in the Lord. 1. Sam. 23.*

¶ Sing this as the 44. Psalme.

O God, my God, I watche betime,
to come to thee in haste:
For why? my soule and body bothe
do thirst of thee to taste.
And in this baren wildernes,

where waters there are none,
My flesh is partcht for thought of thee:
for thee I wishe alone.

2 That I might see yet once againe
thy glorie, strength and might.
As I was wont it to beholde,
within thy Temple bright.
3 For why? thy mercies farre surmounte
this life and wretched dayes:
My lippes therefore shal giue to thee,
due honour laude and praise.

4 And whiles I liue, I wil not faile,
to worthippe thee alway:
And in thy Name I shal lift vp
myne hándes when I do pray.
5 My soule is fillde as with marowe,
which is bothe fat and swete:
My mouth therefore shal sing such songes
as are for thee moste mete.

6 When as in bed I thinke on thee,
and eke all the night tyde,
7 (For vnder couert of thy winges
thou art my ioyful guyde)
8 My soule doth surely sticke to thee:
thy right hand is my power,
9 And those that seeke my soule to stroy
Them death shal sone deuoure.

10 The sworde shal them deuoure echone
their carcases shal fede:
The hongrie foxes, which do roue,
their preye to seeke at nede.
11 The King, and all men shall reioyce,
that do professe Gods worde:
For liers mouthes shal then be stopt,
which haue the trueth disturbde.

¶ *Dauid prayeth againſt the furie & falſe reportes of hi enemies: he declareth their puniſhment and diſtru ction, to the comforte of the iuſt, and the glorie of God*

¶ Sing this as the 18. Pſalme.

O Lord vnto my voyce giue eare,
with plaint when I do pray:
And rid my lyfe and ſoule from feare
of foes that threat to ſlay.
2 Defend me from that ſorte of men,
which in deceites do lurke,
And from the frowning face of them,
that all ill feates do worke.

3 Who whet their tongues, as we haue ſeene
men whet and ſharpe their ſwordes:
They ſhoote abrode their arrowes keene,
I meane moſte bitter wordes.
4 With priuie ſleight ſhoote they their ſhaft,
the vpright man to hit:
The iuſt vnware to ſtrike by craft,
they care or feare no whit.

5 A wicked worke haue they decreede,
in counſel thus they crye:
To vſe deceit let vs not dreede,
what? who can it eſpye:
6 What wayes to harte they talke and muſe
all tymes within their hearte:
They all conſulte what feates to vſe,
eche doth inuent his parte.

7 But yet all this ſhall not auayle,
when they thinke leaſt vpon:
God with his dart ſhal them aſſayle,
and wonde them euerie one.
8 Their craftes and their ill tongues withal
ſhall worke them ſelues ſuche blame:
That they ſhall flee which ſee their fall,

and wonder at the ſame.

9 Then all ſhall ſee and knowe right wel
that God the thing hath wrought:
And praiſe his wittie workes and tel,
what he to paſſe hath brought.
10 Yet ſhal the iuſt in God reioyce,
ſtil truſting in his might:
So ſhal they ioye with mynde and voyce,
whoſe heart is pure and right.

PSALME LXV. I. Hop.

¶ A Praiſe and thankeſgeuing vnto God by the faithful, who are ſignified by Sion, & Ieruſalē for the cheſing, preſeruation and gouernance of them & for the plentifull bleſſing powred forthe vpon all the earth.

¶ Sing this as the 30. Pſalme.

THy praiſe alone, ô Lord, doth reigne
in Sion thyne vowne hill,
Their vowes to thee they do maintaine
and their beheſtes fulfil.
2 For that thou doeſt their prayer heare,
and doeſt thereto agree:
Thy people all bothe farre and neare,
with truſt ſhal come to thee.

3 My wicked dedes preuaile, ô Lord:
they power haue ouer me:
But thou, ſhalt mercie vs accorde,
althogh we ſinfull be.
4 The man is bleſt whom thou doſt chuſe,
within thy court to dwell:
Thy houſe and temple he ſhal vſe,
with pleaſures that excell.

5 Thou wilt in iuſtice heare vs God
our healthy of thee doth ryſe:

The hope of all the earth abrode,
and the ſea coaſtes likewiſe.
6 With ſtrength he is beſet about,
and compaſt with his power:
He makth the mountaines ſtrong and ſtout,
to ſtand in euerie ſtoure.

7 The ſwelling ſeas he doth aſſwage,
and makth their ſtreames ful ſtil:
He doth reſtrayne the peoples rage,
and rulthe them at his wil.
8 The folke that dwel ful farre on earth,
ſhal dreade thy ſignes to ſee:
Thou ſhalt the morne and euen with mirth,
make paſſe with praiſe to thee.

9 When that the earth is chapt and drie,
and thirſteth more and more:
Then with thy droppes thou doſt apply,
and muche encreaſe her ſtore.
The floud of God doth ouerflowe,
and ſo doth cauſe to ſpring,
The ſeede and corne which men do ſowe:
for he doth guyde that thing.

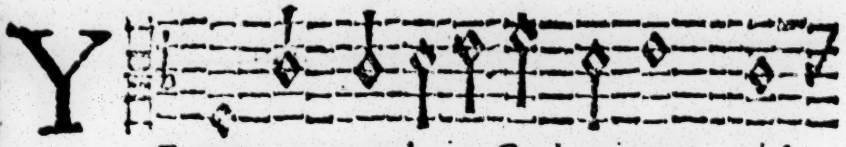
10 With wette thou doſt her forowes fil,
whereby her cloddes do fall:
Thy drops to her, thou doſt diſtill,
and bleſſe her frute with all.
11 Thou deckſt the earth of thy good grace,
with faire and pleaſaunt crops:
Thy cloudes diſtill their dew apace,
great plentie they do drop.

12 The Paſtures of the deſert drop,
with fatnes they abound
The hilles alſo for ioy ſhal hop,
ſo fertill is their ground.
13 In paſturs plaine the flockes do feede,

and couer all the earth:
The vales with corne shal so excede,
that men shal sing for mirth.

PSALME LXVI. I. Hop.

¶He prouoketh all men to praise the Lord and to consider his workes. He setteth foorth the power of God to affraye the rebels and sheweth how God hath deliuered Israell from great bondage and afflictions. He promiseth to giue sacrifice. And prouoketh all men to heare what God hath done for him, and to praise his Name.



YE men on earth in God reioyce, with



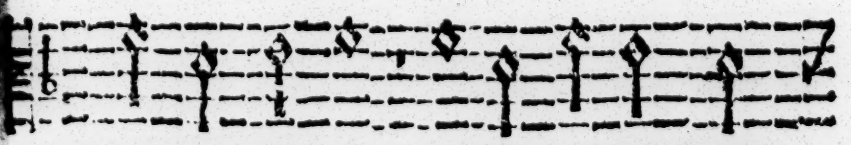
praise set foorth his name: extol his might



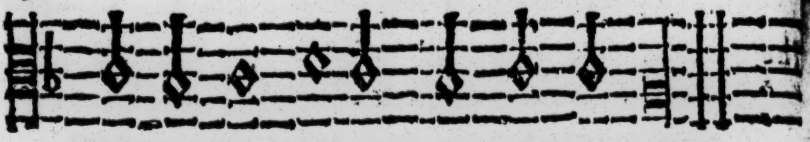
with heart and voice, giue glorie to the



same. How wonderful, ô Lord, say ye, in all



thy workes thou art: thy foes for feare shall



seeke to thee, ful sore against their heart.

4 All men that dwel the earth throughout
shal praise the Name of God:
The laude thereof the worlde about,
they shal shewe foorth abrode.
5 All folke come foorth, behold and see,
what things the Lord hath wrought:
Mark wel the wondrous workes that he,
for man to passe hath brought.

6 He laide the sea like heapes on hie,
therein away they had:
On foote to passe bothe faire and drie,
whereof our hartes were glad.
7 His might doth rule the worlde away,
his eyes all things beholde:
All suche as wolde him disobey,
by him shalbe controlde.

8 Ye people giue vnto our God,
due laude and thankes alwayes:
With ioyfull voyce declare abrode,
and sing vnto his praise.
9 Which doth endue our soule with life
and it preserue with all:
He stayeth our feete so that no strife,
can make vs slippe or fall.

10 The Lord doth proue our dedes with fire,
if that they will abyde:
As workmen do when they desire,
to haue their siluer tryde:
11 Thou hast vs taken in the snare,
where we haue bene full long
Our loyns likewise they compast are

with chaynes, and fetters ſtrong.

12 And thou alſo didſt ſuffer men,
on vs to ryde, and reygne:
We went through fire and water then,
for verie griefand paine.
Yet ſure thou doſt of thy good grace,
diſpoſe it to the beſt:
And bring vs out into a place,
to liue in wealth and reſt.

13 Vnto thy houſe reſorte will I,
to offer and to pray:
And there I will my ſelfe apply,
my vowes to thee to pay.
14 The vowes that with my mouth I ſpake
in all my griefand ſmart:
The vowes (I ſay) which I did make,
in dolor of my hart.

15 Brunt offring I will giue to thee
of incenſe and fat rammes:
Yea, this my ſacrifice ſhalbe,
or bullockes, Goates and Lambes.
16 Come foorth and hearken here full ſon
all ye that feare the Lord:
What he for my poore ſoule hath done:
to you I will record.

17 Full oft I calde vpon his grace,
this mouth to him did crye:
My tongue likewiſe did ſpeed a pace
to praiſe him by and by.
18 But if I fele my heart within,
in wicked workes reioyce:
Or if I haue delite to ſinne,
God will not heare my voyce.

19 But ſurely God my voyce hath heard,
and what I did require:

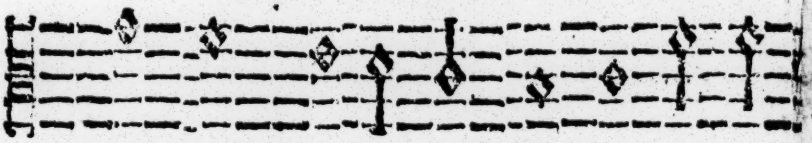
My prayer he did wel regarde,
and graunted my desire.
20 All praise to him that hath not put
nor cast me out of mynde:
Nor yet his mercy from me shut,
which I do euer finde.

PSALME LXVII. W. Whit.

¶ *A prayer for the prosperous estate of the Church not onely that God wolde defend the same in Iurie, but also that he wolde increase it: wherein brie is set foorth the Kingdome of Christ, which shulde erected at Christes comming through all the worlde.*



OVr God that is Lord, and autor of



grace, Turne to vs poore soules his merci-



full face, His blessings increase, defend



vs with might, And shewe vs his loue



and countenance bright.

2 That whiles in this earth
we wander and walke,
Thy wayes may be knowen,
in thought dede and talke:
And how thy great loue
towarde mankinde is bent,
Since thy ſauing health
to all folkes is ſent.

3 The people therefore,
O God, let them praiſe
Thy wonderfull workes,
and mercifull wayes.
Yea, let all the worlde
both farre, wide and neare,
Praiſe thee their Lord God,
with reuerence and feare.

4 Oh, let the whole worlde
be glad and reioyce,
And praiſe thee their God
with heart and with voyce:
For thou ſhalt iudge all
with iudgement moſte right,
And likewiſe on earth,
ſhalt rule by thy might.

5 O ſouereigne God,
whoſe workes paſſe all fame,
Let all people praiſe
thy glorious Name:
All people, I ſay,
in euerie place,
Let them giue thee praiſe,
and extoll thy grace.

6 So ſhalt thou then cauſe
the earth frute to beare
Moſte pleatifully,

and euerie where:
And God, euen God,
on whome we do call,
His bleſsings ſhal giue,
and proſper vs all.

7 So then we ſhal fele
Gods bleſsings echone,
And ſo of his grace
there ſhall complayne none:
Then all the worldles endes
and countries throughout
His marueilous power,
ſhal feare and redoubt.

PSALME LXVIII. Tho. Ster.

¶ *In this Pſalme Dauid ſetteth foorth as in a glaſſe, the wonderfull mercies of God towardes his people, whe by all meanes and moſt ſtrange ſortes declared hi ſelfe to them. And therefore Gods Churche by rea ſon of his promiſes, graces and victories, doth excel without compariſon all worldly things: he exhor teth therefore all men to praiſe God for euer.*



LEt God ariſe, and then his foes,

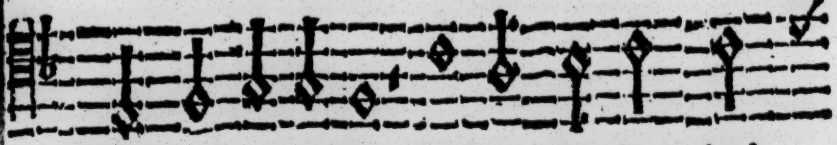


will turne them ſelues to flight: His



enmies then will runne abrode and

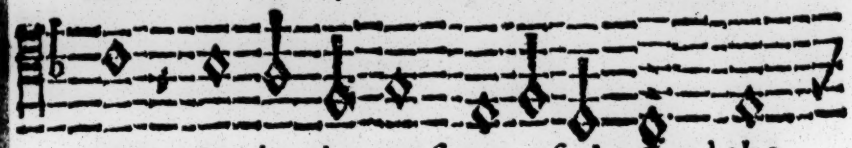
ſcatter



ſcatter out of ſight. And as the fyre doth



melt the waxe, and winde blowe ſmoke a



way, So in the preſence of the Lord the



wicked ſhal decay.

3 But righteous men before the Lord
ſhal hartely reioyce:
They ſhalbe glad and merie all,
and chearfull in their voyce.
4 Sing praiſe, ſing praiſe vnto the Lord,
who rydeth on the ſkie:
Extoll this Name of Iah our God,
and him do magnifie.

5 That ſame is he that is aboue,
within his holy place,
That Father is of Fatherles,
and Iudge of widowes caſe.
6 Houſes he giueth and yſſue bothe,
vnto the comfortles:
He bringeth bondmen out of thrall,
and rebelles to diſtres.

7 When thou didſt marche before thy folke
th'Egyptians from among,

And brought them through the wildernes dowe
which was both wide and long
8 The earth did quake, the raine powred
heard were great clappes of thunder:
The mount Sinay shooke in suche sorte,
as it wolde cleaue a sunder.

9 Thyne heritage with droppes of raine,
aboundantly was wesht:
And if so be it baren waxt
by thee it was refresht.
10 Thy chosen flocke doth there remaine
thou hast preparde that place:
And for the poore thou didst prouide,
of thyne especiall grace.

11 God will giue women causes iuste
to magnifie his Name:
When as his people triumphes make,
and purchase brute and fame.
12 For puissant kings for all their power
shal flee and take the foile:
And women which remaine at home,
shal helpe to parte the spoile.

13 And thogh ye were as blacke as pottes,
your hewe shulde passe the doue,
Whose winges and fethers seme to haue,
siluer and golde aboue.
14 When in this lande God shal triumph
ouer kings both high and lowe,
Then shall it be lyke Salmon hil,
as white as any snowe.

15 Thogh Basan be a frutefull hill,
and in height others passe:
Yet Sion Gods moste holy hill,
doth farre excell in grace.
16 Why bragge ye thus, ye hilles most high

and leape for pride together?
This hill of Sion God doth loue,
and there wil dwel for euer.

17 Gods armie is two millions
of warriours good and ſtrong:
The Lord alſo in Sinai
is preſent them among.
18 Thou didſt, ô Lord, aſcend on high,
and captiues led them all:
Who in tymes paſt thy choſen flocke
in priſon kept [illegible].

Thou madſte them tribute for to paye:
and ſuche as did repine,
Thou didſt ſubdue, that they might dwel
in thy temple deuine.
19 Now praiſed be the Lord, for that
he powrth on vs ſuche grace:
From day to day he is the God
of our health and ſolace.

20 He is the God from whome alone,
ſaluation cometh plaine:
He is the God by whome we ſcape,
all dangers, death and paine.
21 Thus God wil wound his enmies head
and breake the heery ſcalpe
Of thoſe that in their wickednes,
continually do walke.

22 From Baſan will I bring ſaid he,
my people and my ſhepe,
And all myne owne, as I haue done,
from danger of the depe.
23 And make them dippe their feete in blood
of thoſe that hate my Name:
And dogges ſhal haue their tongues embrude
with licking of the ſame.

24 All men may ſee how thou, ô God,
thine enmies doſt deface,
And how thou goeſt, as God and King,
into thyne holy place.
25 The ſingers go before with ioye:
the minſtrels followe after,
And in the middes the damſels playe
with timbrel and with taber.

26 Now in thy Congregations,
ô Iſrael, praiſe the Lord:
And Iacobs whole poſteritie,
giue thankes with one accorde.
27 Their chief was lytle Beniamin,
but Iuda made their hoſte:
With Zabulon, and Neptalim,
which dwelt about their coſte.

28 As God hath giuen power to thee,
ſo, Lord, make firme and ſure,
The thing that thou haſt wrought in vs,
for euer to indure.
29 And in thy Temple giftes wil we
giue vnto thee, ô Lord,
For thyne vnto Ieruſalem
ſure promiſe made by word.

Yea, and ſtrange Kings, to vs ſubdude,
ſhal do like in thoſe dayes:
I meane, to thee, they ſhal preſent
their giftes of laude and praiſe.
30 He ſhal deſtroy the ſpearemens rankes,
theſe calues and bulles of might,
And cauſe them tribute pay, and daunt
all ſuche as loue to fight.

31 Then ſhal the Lordes of Egypt come,
and preſents with them bring:
The Mores moſt black ſhal ſtretch theyr hande

vnto their Lord and king.
2 Therefore ye kingdomes of the earth,
giue praiſe vnto the Lord:
ing Pſalmes to God with one conſent:
thereto let all accord.

3 Who thogh he ryde and euer hath
aboue the heauens bright,
et by the feareful thunder clappes
men may wel knowe his might.
4 Therefore the ſtrength of Iſrael
aſcribe to God on hie,
hoſe might and power doth farre extend,
aboue the cloudie ſkie.

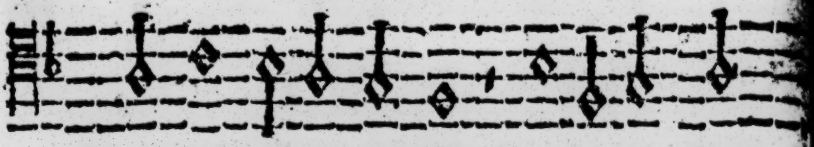
5 O God, thyne holynes and power,
is drade for euermore:
he God of Iſrael giueth vs ſtrength,
praiſed be God therefore.

PSALME LXIX. I. Hop.

The complaints, prayers, fernent zeale and great anguiſh of Dauid is ſet fooorth as a figure of Chriſt and all his members, the malicious crueltie of his enemies, and their puniſhment alſo: where Iudas and ſuche traitors are accurſed. He gathereth courage in his affliction and offereth praiſes vnto God, which are more acceptable them all ſacrifices: wherof all the afflicted may take comforte. Finally he doth prouoke all creatures to praiſes, prophecying of the kingdome of Chriſt, and the preſeruation of the Churche, where all the faithfull and their ſede ſhal dwel for euer.



Aue me, ô God, and th⁊ with ſpede



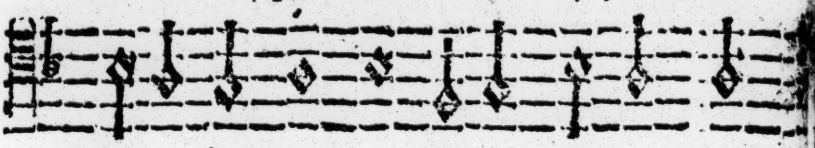
the waters flowe ful fast: So nie my soule



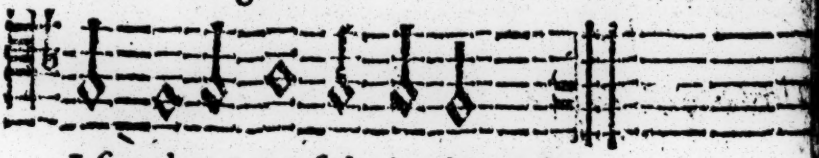
do they procede, that I am sore agast. I



sticke ful depe in filth and clay, where as



I fele no ground: I fal into suche floudes



I say, that I am syke be drounde.

3 With crying oft I faint and quaile,
my throte is hoarse and drie:
With loking vp my sight doth faile
for helpe to God on hie.
4 My foes which seeke for to oppresse
my soule, with hate are led:
In nomber sure they are no lesse,
then heeres are on my head.

Thogh for no cause they vexe me sore
they prosper and are glad:
They do compell me to restore,
the things I neuer had.
5 What I haue done for want of wit,

thou Lord all tymes canſt tell:
And all the ſame that I commit,
to thee is knowne full well.

6 (O God) of Hoſtes defend and ſtay,
all thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
for ought that chaunceth me.
7 It is for thee, and for thy ſake,
that I do beare this blame:
In ſpite of thee, they wolde me make,
to hyde my face for ſhame.

8 My mothers ſonnes my brethren all,
forſake me on a rowe:
And as a ſtranger they me call,
my face they wil not knowe.
9 Vnto thy houſe ſuche zeale I beare,
that it doth pine me muche:
Their checkes and taunts at thee, to heare
my very heart doth grutch.

10 Though I do faſt my fleſh to chaſte,
yea, if I wepe and mone:
Yet in my teeth this geare is caſt,
they paſſe not thereupon.
11 If I for grief, and paine of heart,
in ſacke cloth vſe to walke:
Then they anone wil it peruert,
thereof they ieſt and talke.

12 I was a talke to all the throng,
that ſat within the gate:
The drunkardes lykewiſe in their ſonge,
of me did talke and prate.
13 But thee the while (O Lord) I pray,
that when it pleaſeth thee:
For thy great trueth thou wilt alway,
ſend downe thyne ayde to me.

14 Plucke thou my feete out of the myre,
from ſinking do me kepe:
From ſuche as me purſue with ire,
and from the waters depe.
15 Leſt with the waues I ſhuld be drownd
and depth my ſoule deuower:
And that the pit ſhulde me confound,
and ſhut me in her power.

16 O Lord of Hoſtes to me giue eare,
as thou art good and kinde:
And as thy mercy is moſte deare,
Lord haue me in thy mynde.
17 And do not from thy ſeruant hyde,
nor turne thy face away:
I am oppreſt on euerie ſyde,
in haſt giue eare I ſay.

18 O Lord vnto my ſoule drawe nye,
the ſame with ayde repoſe:
Becauſe of their greatty ranny,
acquite me fro my foes.
19 That I abyde rebuke and ſhame,
thou knoweſt, and thou canſt tel:
For thoſe that ſeeke and worke the ſame
thou ſeeſt them all ful wel.

20 When they with bragges do break my hear
I ſeeke for helpe anone:
But finde no freindes to eaſe my ſmart,
to comforte me not one.
21 But in my meate they gaue me gall,
to cruel for to thinke:
And gaue me in my thirſt withall,
ſtrong vineger to drinke.

22 Lord turne their table to a ſnare,
to take them ſelues therein:
And when they thinke full well to fare,

then trap them in the gin.

23 And let their eyes be darke and blinde
that they may nothing see:
Bowe downe their backes, and do them bind,
in thraldome for to be.

24 Powre out thy wrath as hote as fire,
that it on them may fall:
Let thy displeasure in thyne ire,
take holde vpon them all.

25 As desert drie theyr house disgrace,
their of spring eke expell:
That none thereof possesse their place,
nor in their tents do dwell.

26 If thou dost strike the man to tame,
on him they lay full sore:
And if that thou do wounde the same,
they seeke to hurte him more.

27 Lord let them heape vp mischief still,
sith they are all peruert:
That of thy fauour and good will,
they neuer haue no part.

28 And dash thē cleane out of the boke,
of lyfe; of hope, of trust:
That for their Names they neuer loke,
in nomber of the iust.

29 Thogh I, ô Lord, with wo and grief,
haue bene full sore oppreſt,
Thy helpe shall giue me suche relief,
that all shal be redreſt.

30 That I may giue thy Name the praise,
and shewe it with a song:
I will extoll the same alwayes,
with hearty thankes among.

31 Which is more pleasaunt vnto thee,
(suche myade thy grace hath borne:

Then ether Oxe, or Calfe can be,
that hath bothe hoofe and horne.

32 When ſimple folke do this beholde,
it ſhall reioyce them ſure:
All ye that ſeeke the Lord, be bolde,
your life for aye ſhall dure.

33 For why? the Lord of Hoſtes doth heare
the poore when they complayne:
His priſoners are to him full deare,
he doth them not diſdayne:

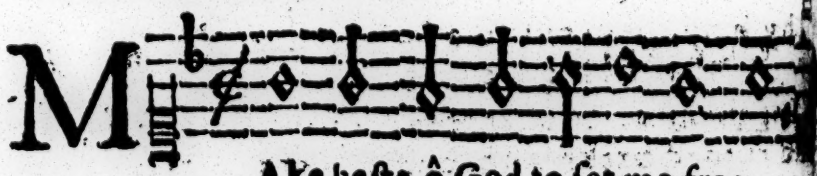
34 Wherefore the ſkie and earth belowe,
the ſea with floude and ſtream:
His praiſe they ſhall declare and ſhowe,
with all that liue in them.

35 For ſure our God will Sion ſaue,
and Iudas cities builde:
Muche folke poſſeſſion there ſhall haue,
her ſtretes ſhall all be filde.

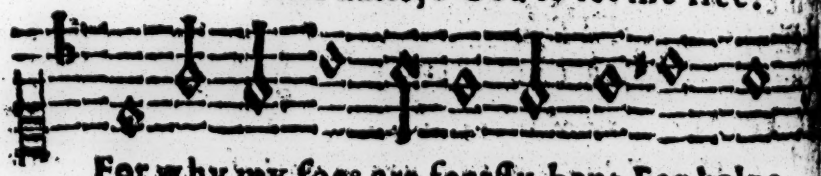
36 His ſeruantes ſeede ſhall kepe the ſame
all ages out of mynde:
And there all they that loue his Name,
a dwelling place ſhall finde.

PSALME LXX. W. Ke.

¶He prayeth to be ſpedily deliuered: he deſireth the ſhame of his enemies, and the ioyfull comforte of thoſe that ſeke the Lord.

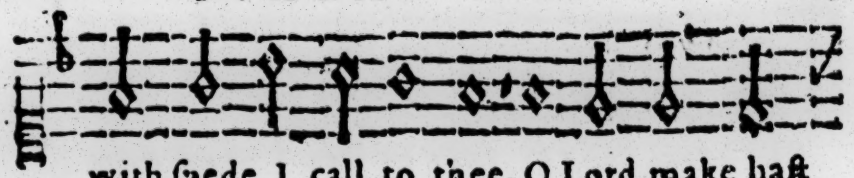


MAke haſte, ô God to ſet me free:

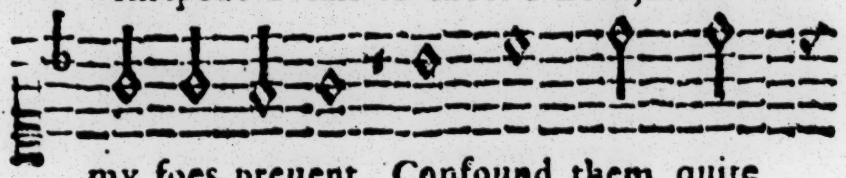


For why my foes are fearfly bent. For helpe

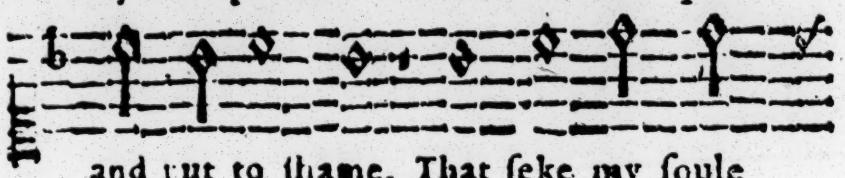
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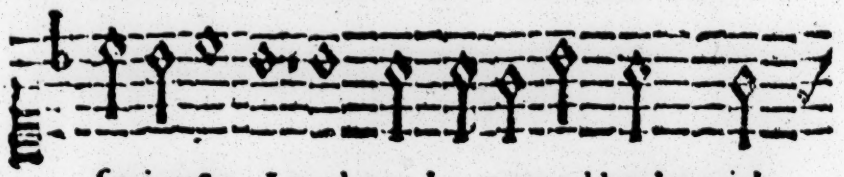
with ſpede I call to thee. O Lord, make haſt



my foes preuent. Confound them quite



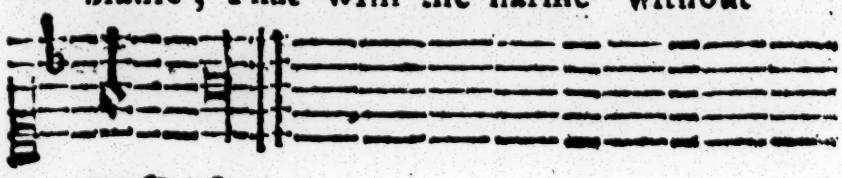
and put to ſhame. That ſeke my ſoule



furiouſly, Let them be turned backe with



blame, That wiſh me harme without



cauſe why.

3 Let them be, Lord, as men forlorne,
And turned backe with ſhame in dede,
Which crye, Aha, aha, in ſkorne,
As though thou couldſt not helpe at nede.
4 But ſuche as do thy trueth approue,
Let thoſe be glad, and ioye in thee:
And ſuche as thy ſaluation loue,
Saye thus, ô God thou praiſed be.

5 But now, ô God, I ſtill remaine,
In nedines and great diſtreſſe:
Make haſte therefore me to ſuſtaine:
Delaye not, Lord, but ſend redreſſe.

PSALME LXXI. W. Whit.

¶ Dauid declareth how he putteth his truſt in God, beſeching him to deliuer him: he complaineth alſo of the Pride of his enemies, and for the confirmation of his Faith, he prepareth to ſhewe him ſelf myndefull of Gods beneſites.



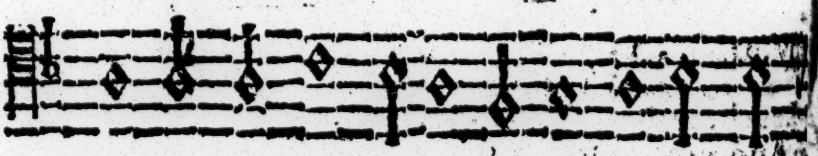
MY truſt, ô Lord, in thee I haue



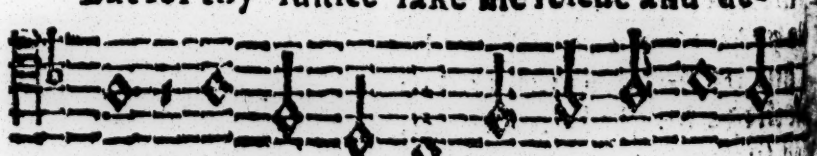
put euermore: Oh, let me neuer take the



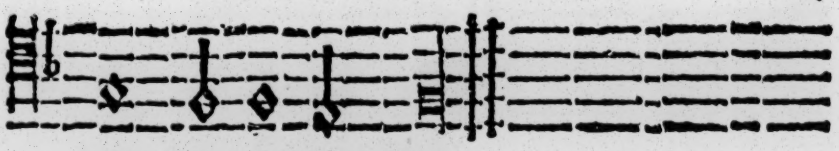
foile, nor ſhrinke for ſhame therefore



But for thy iuſtice ſake me reſcue and de-



fend: Inclyne thy gracious eare to me, and



now ſome ſuccour ſend.

3 Be thou my rocke moſte ſure,
that aye I may be bolde:
Thou haſt giuen charge to ſaue me ſounde,
and art my towre and holde.
4 O thou my God and Lord,
from wicked handes me ſhielde,
And from all cruel enmies rage,
which ſeeke to make me yelde.

5 For thou art my ſure hope,
on whome I do depend:
O Lord, my God, thou art my truſt,
ſince childehode I did end.
6 Yea, from my mothers wombe
thou waſt my ſtay and guyde:
Thou tokſte me thence: therefore will I,
thee prayſe bothe tyme and tyde.

7 As I a monſtre were,
full many fled me fro:
Yet thou waſt my ſtrong hope and truſt,
ſo that I drad no ſo.
8 Lyke as the guſſhing ſpring,
ſo ſhall my mouth braſt out,
Thy praiſes and magnificence,
for euer the worlde about.

9 And now reiect me not,
when age crepth me vpon,
Ne yet forſake me in this plonge,
when ſtrength and force is gone.
10 For they haue talkt of me,
which ſeeke myne vtter ſhame:
And they which wolde bereaue my life.

deuiſed haue the ſame.

11 Saying with courage ſtoute,
God hath him caſt away:
Purſue him hard, and holde him faſt:
for none him ſuccour may.
12 Ah God, ſome mercie ſhewe,
and be not farre from me:
My God, make haſte to helpe me now,
as myne hope is in thee.

13 Strike thou my foes with ſhame:
kil them which wolde me kil:
Let ſhame and ſclander burie them,
which wolde me harme and il.
14 The meane while paciently,
I will attend and wayte:
Extolling euer more and more
thy praiſes high and great.

15 And thogh thy ſwete mercies,
in nombre paſſe my reache,
Yet I will dayly thy iuſtice,
and thy ſauing health teache.
16 I will remaine, ô Lord,
in thy great ſtrength and might:
I will recorde thy bountie great,
and bring it foorth to light.

17 My God thou haſte me taught,
euen from my youth thy ſawes,
And hitherto I haue ſet foorth
thy diuine workes and Lawes.
18 Forſake me not now, Lord,
in this my gray hoareneſſe:
Thy mightie power till I haue taught,
this age and their ſucceſſe,

19 As for thy iuſtice, Lord,
it is in dede moſte hie:

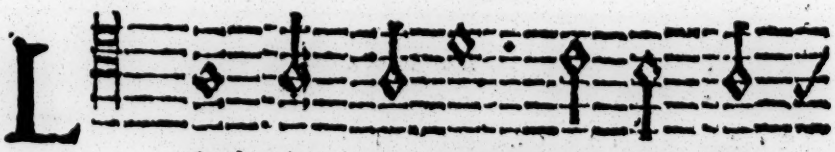
For thou haſt made wonderfull things:
O God who is lyke thee?
20 For thow haſt made me ſee,
full great troubles and grief:
But when thou turndſt, comforte I felt,
by lyfe thou ſendſt relief.

21 Myne honour and eſtate,
thou haſt increaſed ſo:
That by thy louing face I feele,
my ſelfe comforted tho.
22 Therefore thy trueth will I,
on violes praiſe, my Lord:
O holy one of Iſrael,
myne harpe ſhall eke accord.

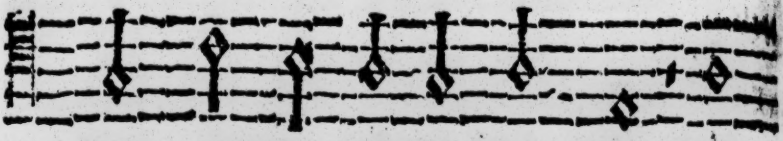
23 My lippes ſhal ſing for ioye,
when I ſhall tune thy praiſe:
Likewiſe my ſoule by thee redemde,
the ſame ſhall do alwayes,
24 Alſo my tongue ſhall ſpeake
thy mercies euer and aye:
For ſuche as did procure myne hurte,
ſhame hath brougth to decaye.

PSALME LXXII. I. Hop.

¶ He prayeth for the proſperous eſtate of the Kingdome of Salomon, who was the figure of Chriſt: vnder whom ſhalbe righteouſnes, peace, and felicitie. Vnto whome all Kings and all nations ſhall do homage, whoſe Name and power ſhal indure for euer, and in whome all nations ſhalbe bleſſed.



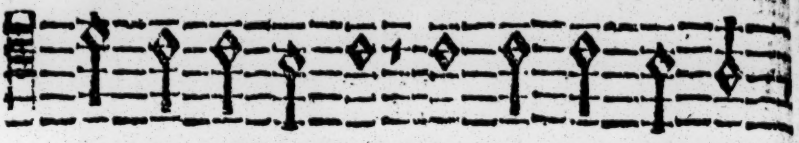
Ord, giue thy iudgements to the



King, therein inſtruct him well, And



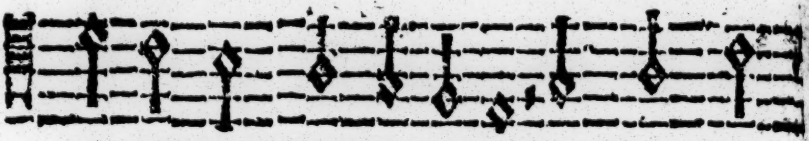
with his ſonne that princely thing, Lord,



let thy iuſtice dwel. That he may gouerne



vprightly, And rule thy folke aright: And



ſo defend through equitie the poore that



haue no might.

3 And let the mountaines that are hie,
vnto their folke giue peace,
And eke let litle hils applye,
in iuſtice to encreaſe.
4 That he may help the weake and poore
with aide, and make them ſtrong:
And eke deſtroy for euermore,
all thoſe that do them wrong.

And them from age to age ſhall they,
regarde and feare thy might:
So long as Sunne doth ſhine by day,
or els the moone by night.
6 Lord make the King vnto the iuſt,
lyke rayne to fieldes new mowen:
And lyke to droppes that lay the duſt,
and freſh the land vnſowen.

7 The iuſt ſhal floriſh in his time,
and all ſhal be at peace:
Vntil the moone ſhal leaue to prime,
waſt, chaunge, and to encreaſe.
8 He ſhalbe Lord of ſea, and ſand,
from ſhoare, to ſhoare throughout:
And from the floudes within the land.
throught all the earth about.

9 The people that in deſert dwel,
ſhal knele to him ful thicke:
And all his enmies that rebel,
the earth and duſt ſhal licke.
10 The Lordes of all the Yles theteby,
great giftes to him ſhal bring:
The Kings of Sabe and Arabie,
giue many coſtly thing.

11 All Kings ſhall ſeeke with one accorde,
in his good grace to ſtand:
And all the people of the worlde,
ſhal ſerue him at his hand.
12 For he the nedie ſorte doth ſaue,
that vnto him do call,
And eke the ſimple folke that haue,
no helpe of man at all.

13 He ſhall take pitie on the poore,
that are with nede oppreſt:
He ſhall preſerue them euermore,

and bring their ſoules to reſt.
14 He ſhall redeme theyr lyfe from dread
from fraude, from wrong, from might:
And eke theyr bloude ſhalbe in dede,
moſte precious in his ſight.

15 But he ſhal liue, and they ſhall bring,
to him of Sabaes golde:
He ſhalbe honored as a King,
and daylie be extolde.
16 The mightie mountaines of his land,
of corne ſhal, beare ſuche throng:
That it lyke Cedre trees ſhal ſtand,
in Libanus ful long.

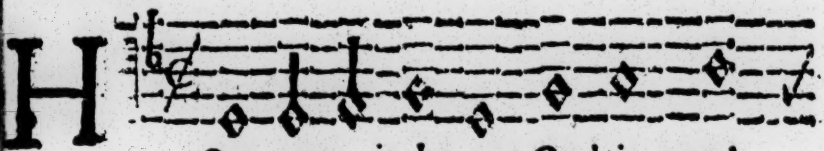
17 Theyr cities eke ful wel ſhal ſpede,
the frutes thereof ſhal paſſe:
In plentie it ſhal farre excede
and ſpring as grene as graſſe.
18 For euer they ſhal praiſe his Name,
while that the Sunne is l.ght.
And thinke thē happy through the ſame,
all folke ſhall bleſſe his might.

19 Prayſe ye the Lord of Hoſtes, and ſing,
to Iſraels God eche one:
For he doth euerie wondrous thing,
yea, he him ſelfe alone.
20 And bleſſed be his holy Name,
all tymes eternally:
That all the earth may praiſe the ſame,
Amen, Amen, ſay I.

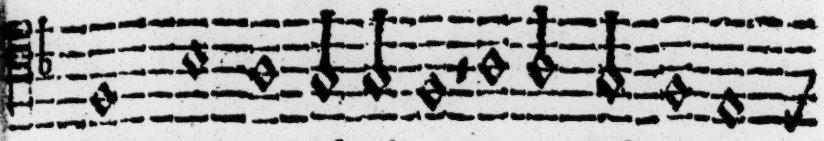
PSALME LXXIII. Tho. Ster.

¶ *The Prophet teacheth by his example, that nether the wordlye proſperitie of the vngodlye, nor yet the affliction of the good, ought to diſcourage Gods children, but rather ought to moue vs to conſider our fathers prouidence, and to cauſe vs to reuerence Gods iudge-*

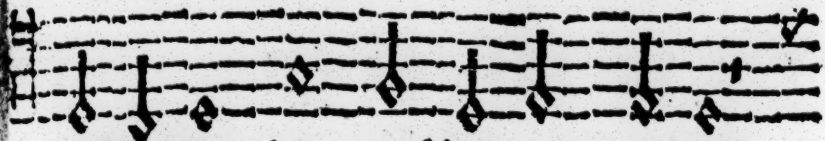
iudgements, forasmuche as the wicked vanish away lyke smoke, and the godly enter into lyfe euerlasting: in hope whereof he resigneth him self into Gods handes.



How euer it be yet God is good



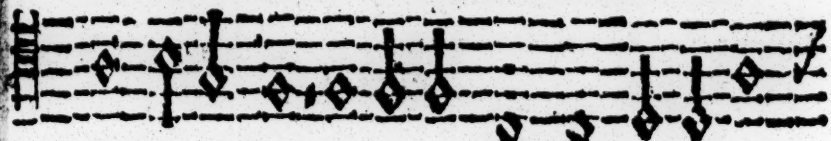
and kynde to Israel: And to all suche, as



safely kepe theyr conscience pure and wel,



Yet lyke a foole I almoste slipt: my feete



began to slide, and or I wist, euen at a pinch,



my steps a wrie gan glide.

3 For when I sawe suche foolish men,
I grudgde and did disdayne,
That wicked men all thinges should haue,
without turmoile or paine.

4 They neuer ſuffer pangs nor grief,
as if death ſhulde them ſmite:
Their bodies are bothe ſtoute and ſtrong,
and euer in good plite.

5 And fre from all aduerſitie,
when other men be ſhent:
And with the reſt they take no parte
of plague or puniſhement.
6 Therefore preſumption doth embrace
their neckes, as doth a chaine,
And are euen wrapt, as in a roabe,
with rapine and diſdaine.

7 They are ſo fed, that euen for fat
theyr eyes oft tymes out ſtart:
And as for wordely goodes, they haue,
more then can with their heart.
8 Their lyfe is moſte licencious,
boaſting much of the wrong,
Which they haue done to ſimple men,
and euer pride among.

9 The heauens and the liuing Lord,
they ſpare not to blaſpheme:
And prate they do on worldelie things,
no wight they do eſteme.
10 The people of God oft tymes turne backe,
to ſee their proſprous ſtate,
And almoſte drinke the ſelfe ſame cup,
and followe the ſame rate.

11 How can it be that God, ſay they,
ſhuld knowe and vnderſtand:
Theſe worldelie things, ſince wicked me,
be Lordes of ſea and land?
12 For we may ſee how wicked men,
in riches ſtill increaſe:
Rewarded wel with worldelie goods,

and liue in reſt and peace.

13 Then why do I from wickednes
my fantaſie refraine?
And wa ſh myne handes with innocentes
and cleanſe myne heart in vaine?
14 And ſuffer ſcourges euerie day,
as ſubiect to all blame?
And euerie morning from my youth,
ſuſteine rebuke and ſhame?

15 And I had almoſte ſaid as they,
miſliking myne eſtate:
But that I iudge thy children iudge,
a folke vnfortunate.
16 Then I bethought me how I might
this matter vnderſtand:
But yet the labour was to great,
for me to take in hand.

17 Vntil the tyme I went into
thyne holy place: and then
I vnderſtode right perfectly
the end of all theſe men.
18 And namely how thou ſetteſt them
vpon a ſlipperie place,
And at thy pleaſure and thy will
thou doſt them all deface.

19 Then all men muſe at that ſtrange ſight,
to ſee how ſuddenly:
They are deſtroydes diſpatcht, conſumde,
and dead ſo horribly.
20 Muche lyke a dreame when one awakthe
ſo ſhall their welth decaye:
Their famous names in all mens ſight,
ſhal ebbe and paſſe away.

21 Yet thus myne heart was grieued thē:
my minde was muche oppreſt:

22 So fond was I, and ignorant,
and in this point a beast.
23 Yet neuertheles by my right hand,
thou holdst me alwayes fast.
24 And with thy counsel dost me guide,
to glorie at the last.

25 What thing is there that I can wish,
but thee in heauen aboue?
And in the earth there is nothing,
lyke thee that I can loue.
26 My flesh and eke myne heart do faile,
but God doth faile me neuer:
For of myne heart God is the strength,
my porcion eke for euer.

27 And lo, all suche as thee forsake,
thou shalt destroy echone:
And those that trust in any thing,
sauing in thee alone.
28 Therefore wil I drawe neare to God,
and euer with him dwell:
In God alone I put my trust,
thy wonders will I tell.

PSALME LXXIIII. I. Hop.

¶ *The faithfull complaine of the destruction of the Church and true religion, vnder the Name of Sion and the temple destroyed: and trusting in the might and free mercies of God, by his couenant. They require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruantes, and the confusion of his proude enemies.*

¶ Sing this as the 72. Psalme.

WHy art thou Lord so long from vs,
in all this daunger depe?
Why doth thyne anger kindle thus,
at thyne owne pasture shepe?

2 Lord

2 Lord call the people to thy thought,
which haue bene thyne ſo long:
The which thou haſte redemde and bought
from bondage ſore and ſtrong.

Haue mynde therefore and thinke vpon,
remember it ful wel:
Thy pleaſant place, thy mounte Sion,
where thou waſt wont to dwel.
3 Lift vp thy foote, and come in haſt,
and all thy foes deface:
Which now at pleaſure rob and waſt,
within thy holy place.

4 Amid thy Congregations all,
thyne enmies roare (O God)
They ſet as ſignes on euerie wall,
their banners ſplayde abrod.
5 As men with axes hewe the trees,
that on the hils do growe:
So ſhine the bils and ſwordes of theſe,
within thy temple now.

6 The ſiling ſawde, the carued bordes,
the goodly grauen ſtones:
With axes, hammers, billes and ſwordes,
they beat them downe at once.
7 Thyne holy place with firie flame,
to grounde they haue downe caſt:
The houſe appointed to thy Name,
defiled is and waſte.

8 And thus they ſaid within theyr heart,
diſpatche them out of hand:
Then brunt they vp in euery part,
Gods houſes through the land.
9 Yet thou no ſigne of helpe doſt ſend,
our Prophetes all are gone:
To tel when this our plague ſhal end,

among vs there is none.

10 When wilt thou Lord, once end this shame
and quaile thyne enmies strong:
Shal they alwayes blaspheme thy Name,
and raile on thee so long?
11 Why dost thou drawe thy hand a back?
and hide it in thy lap?
O pluck it out, and be not slack,
to giue thy foes a rap.

12 O God, thou art my King and Lord,
and euermore hast bene:
Yea, thy good grace throughout the world
for our good helpe hath seene.
13 The seas that are so depe and dead,
thy might did make them drie:
And thou didst breake the Serpents head
that he therein did dye.

14 Yea, thou didst breake the heades so great,
of whales that are so fell:
And gauest them to those folke to eate,
that in the desertes dwel.
15 Thou madst a spring with streames to rise,
from rocke both harde and hie:
And eke thy hand hath made lykewise,
depe riuers to be drie.

16 Both day and eke the night are thyne,
by thee they were begonne:
Thou settst to serue vs with theyr shyne
the light and eke the sunne.
17 Thou dost appoint the endes and costes
of all the earth about:
Bothe somer heates, and winter frostes,
thy hand hath founde them out.

18 Thinke on (ô Lord) no tyme forget,
thy foes that thee defame,

And how the foliſh folke are ſet,
to rayle vpon thy Name.
19 O let no cruel beaſt deuoure,
the Turtle that is true:
Forget not alwayes in thy powre,
the poore that muche do rue.

20 Regarde thy couenant and beholde,
thy foes poſſeſſe the land:
All ſad and darke, forworne and olde,
our Realme as now doth ſtand.
21 Let not the ſimple go away,
nor yet returne with ſhame:
But let the poore and nedie aye,
giue praiſe vnto the ſame.

22 Riſe Lord, let be by thee mainteined,
the cauſe that is thyne owne:
Remember how that thou blaſphemde
art by the fooliſh one.
23 The voyce forget not of thy foes,
for the preſumption hie.
Is more and more encreaſt of thoſe,
that hate thee ſpiteſully.

PSALME LXXV. I. C.

¶ *The faithful do praiſe the Name of the Lord, which ſhal come to iudge at the tyme appointed, when the wicked ſhal be put to confuſion, and drinke of the cup of his wrath, their pride ſhal be abated, and the righteous ſhal be exalted to honour.*

¶ Sing this as the 67. Pſalme.

O God, laude and praiſe,
we wil giue to thee,
Of vs at all tymes
thou ſhalt thanked be:
Sith thy Name is neare,

they wil without doubt
Thy workes of great fame,
declare and ſhew out.

2 When I(ſayeth God)
a mete tyme ſhal ſee,
I wil rightly Iudge.
3 For though the earth be,
With all that there dwell,
diſſolued and waſte,
Her pillers ſhall I
make ſtable and faſte.

4 I ſaide to the fooles,
learne now to be wiſe:
And to the peruerſe,
let not your horne ryſe.
5 Lift not vp(I ſaid)
your hornes thus on hie:
Nor yet with ſtiffe neck,
ſpeake preſumptuouſlie.

6 For why? high degree,
procedes in no parte:
From Eaſt, nor from weſt,
ne yet from deſert.
7 But God is the iudge,
who onely hath power:
To throwe and caſt downe
or raiſe vp eche houre.

8 For lo, in his hand,
a cup now hath God
Of ſtrong wyne, full mixt,
which he powrth abrod:
The wicked echone,
the dregges of that cup
ſhal doutles wring out,
and drinke them all vp.

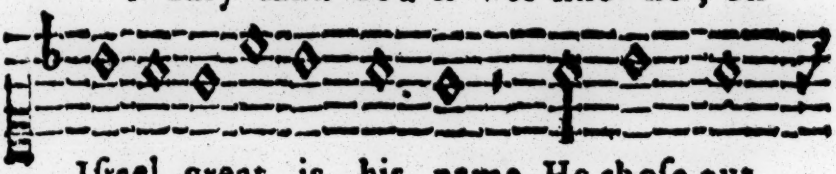
9 But I wil declare
and ſhew foorth alwayes,
And to Iacobs God
will ſing laude and praiſe,
10 The wicked mens hornes
in twaine breake will I:
But the iuſt mens, ſhal
be lifted on hie.

PSALME LXXVI. R. Po.

¶Here is ſet foorth the power of God, and care for the defence of his people in Ieruſalem, in the deſtruction of the armies of Senuacherib. And the faithfull are exhorted to be thankefull.



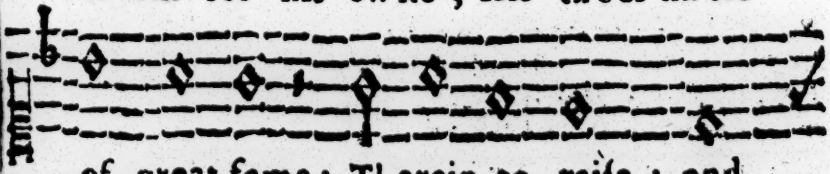
IN Iury land God is wel knowne, In



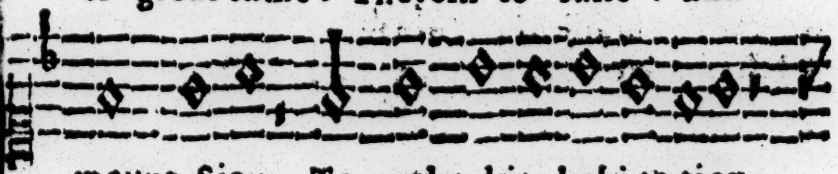
Iſrael great is his name. He choſe out



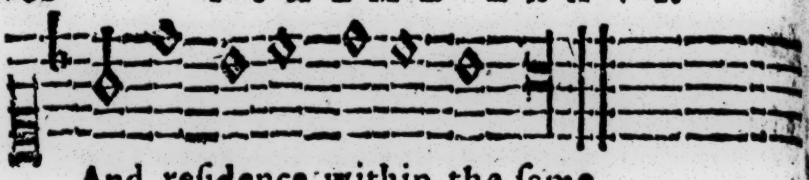
Salem for his owne, His taber nacle



of great fame: Therein to raiſe: and



mount Sion, To make his habi ta tion,



And reſidence within the ſame.

3 There did he break the bowemens ſhaftes
Their firie dartes ſo ſwift of flight:
Their ſhieldes, theyr ſwordes and all theyr crafts
Of warre, when they were boune to fight.
4 More excellent and more mightie,
Art thou therefore then mountaines hie,
Of rauinous wolues without all right.

5 The ſtout hearted were made a preye,
A ſoden ſlepe did them confounde:
And all the ſtrong men in that fraye
Their feble handes they haue not founde.
6 At thy rebuke, ô Iacobs God,
Horſes with chariotes ouertrode,
As with deade ſlepe were caſt to ground.

7 Feareful art thou (ô Lord our guyde)
Yea, thou alone: and who is he
That in thy preſence may abyde,
If once thyne anger kindled be?
8 Thou makeſt men from heauen to heare,
Thy iudgementes iuſt: the earth for feare
Stilled with ſilence then we ſee.

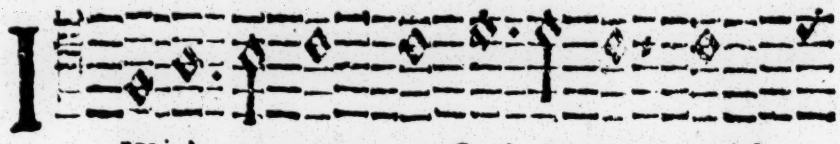
9 When thou, O Lord, beginſt to riſe,
Sentence to giue, as iudge of all,
And in the earth doſt enterpriſe
To ridde the humble out of thrall.
10 Certes, the rage of mortall men,
Shalbe thy praiſe: the remnant then
Of their furie thou bindſt with all.

11 Vowe, and performe your vowes therefore
Vnto the Lord your God, all ye:

That rounde about him dwel: adore
This fearcful one with offrings free.
12 Which may cut of at his vintage
The breath of Princes in their rage:
To earthly Kings feareful is he.

PSALME LXXVII. I. H.

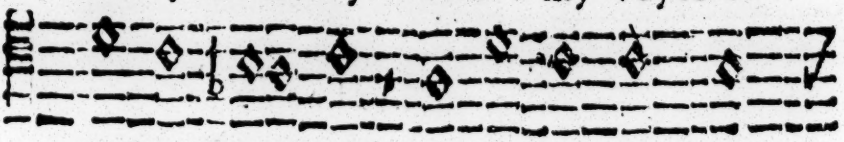
The Prophet in the name of the Church; rehearseth the greatnes of his affliction, and his grieuous tentation, whereby he was driuen to this end, to consider his former conuersation, and the continual course of Gods workes in the preseruation of his seruantes, and so he confirmeth his Faith against these tentation.



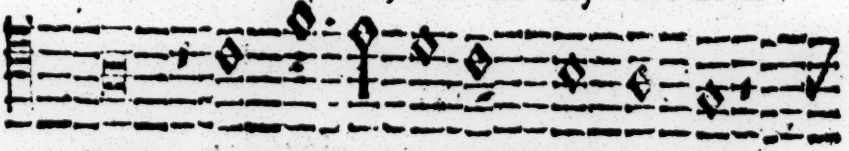
With my voyce to God do crye, with



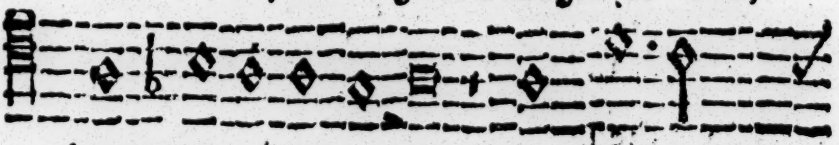
heart, and hearty cheare: my voyce to



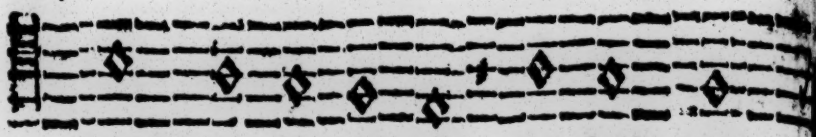
God I lift on hie, and he my sute doth



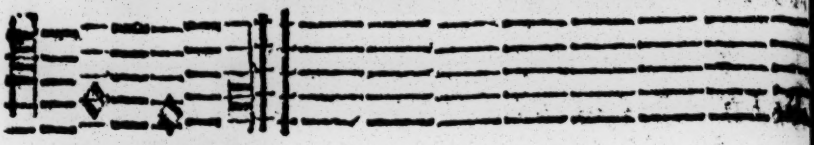
heare, In tyme of grief I sought to God,



by night no rest I toke: But stretcht my



handes to him abrode, my ſoule com-



forte forſoke.

3 When I to thinke on God entend,
my trouble then is more:
I ſpake, but coulde not make an end,
my breath was ſtopt ſo ſore.
4 Thou heldſt mine eyes ſuch wiſe from reſt,
that I alwayes did wake:
With feare I was ſo ſore oppreſt,
my ſpeache did me forſake.

5 The dayes of olde in mynde I caſt,
and oft did thinke vpon:
The tymes and ages that are paſt,
full many yeares by gon.
6 By night my ſonges I call to mynde,
once made, thy praiſe to ſhewe:
And with my heart muche talke I finde,
my ſprites do ſearche to knowe.

7 Wil God (ſaid I) at once for all,
caſt of his people thus.
So that hence foorth no tyme he ſhall,
be freindly vnto vs?
8 What? is his goodnes cleane decayde,
for euer and a day?
Or is his promiſe now delayde,
and doth his trueth decaye?

9 And wil the Lord our God forget,
his mercies many folde?

Or ſhal his wrath encreaſe ſo hote,
his mercie to withholde?
10 At laſt I ſaid, my weaknes is
the cauſe of this miſtruſt:
Gods mighty hand can helpe al this,
and chaunge it when he luſt.

11 I will regarde and thinke vpon,
the working of the Lord:
Of all his wonders paſt and gone,
I gladly will record.
12 Yea, all his workes I will declare,
and what he did deuiſe:
To tel his factes I will not ſpare,
and eke his counſel wiſe.

13 Thy workes (ô Lord) are all vpright
and holy all abrod:
What one hathe ſtrength to match the might
of thee ô Lord our God?
14 Thou art a God, that doſt foorth ſhew
thy wonders euerie houre,
And ſo doſt make the people knowe,
thy vertue and thy power.

15 And thyne own folk thou didſt defend,
with ſtrength and ſtretched arme:
The ſonnes of Iacob that diſcend,
and Ioſephs ſeede from harme.
16 The waters, Lord, perceiued thee,
the water ſawe thee wel:
And they for feare aſide did flee,
the depthes on trembling fel.

17 The cloudes that were both thick and black
did raine ful plenteouſly:
The thunder in the ayre did cracke,
thy ſhaftes abrode did flee.
18 Thy thunder in the fire was heard,

the lightning from aboue:
With flashes great made men afeared,
the earth did quake and moue.

19 Thy wayes within the sea do lye,
thy pathe in waters depe:
Yet none can there thy steppes espie,
nor knowe thy pathe to kepe.
20 Thou leadst thy folke vpon the land,
as shepe on euerie side:
By Moyses and by Aarons hand,
thou didst them safely guide.

PSALME LXXVIII. Tho. Ster.

¶He sheweth howe God of his mercie chose his Church of the posteritie of Abraham, reprochyng the stubburne rebellion of their Fathers, that the children might not onely vnderstande that God of his free mercie made his couenant with their ancestors: but also, seing them so malicious and peruerse, might be ashamed and so turne wholy to God. In this Psalme the holye Ghost hath comprehended, as it were, the sume of all Gods benefites, to the intent the ignorant and grosse people, might see in few wordes, the effect of ehe whole histories.



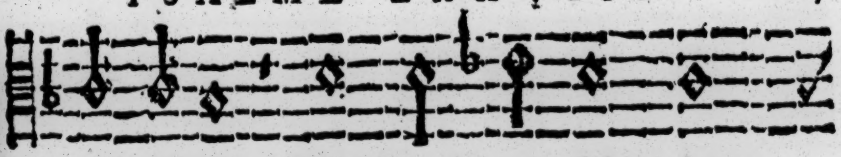
Attend my people to my Law, and



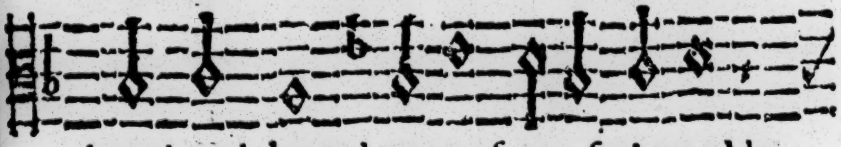
to my wordes inclyne: My mouth shall



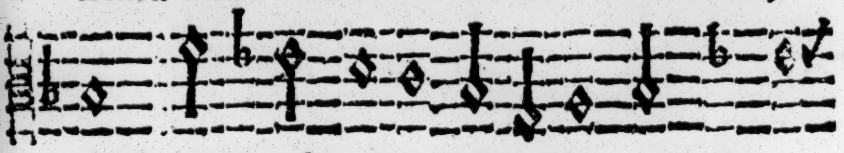
speake strange parables, and senten-



ces diuine: Whiche we our ſelues haue



heard and learnd euen of our fathers olde,



And whiche for our inſtruction our Fa-



thers haue vs tolde.

4 Becauſe we ſhulde not kepe it cloſe,
from them that ſhulde come after:
Who ſhuld gods power to their race praiſe
and all his workes of wonder.
5 To Iacob he commandment gaue
how Iſrael ſhulde liue,
Willing our fathers ſhulde the ſame,
vnto their children giue.

6 That they and their poſteritie,
that were not ſprong vp tho,
Shulde haue the knowledge of the Law,
and teache their ſeede alſo,
7 That they might haue the better hope,
in God that is aboue:
And not forget to kepe his Lawes,
and his preceptes in loue.

8 Not being as their Fathers were,
rebelling in Gods ſight,

And wold not frame their wicked heartes
to knowe their God aright.
9 How went the people of Ephraim
their neighbours for to ſpoile,
Shooting their dartes the day of watre,
and yet they toke the foile?

10 For why? they did not kepe with God,
the couenant that was made:
Nor yet wolde walke or leade their liues,
aceording to his trade.
11 But put into obliuion
his counſel and his wil,
And all his workes moſte magnificke,
which he declared ſtill.

12 What wonders to our fore fathers,
did he him ſelfe diſcloſe
In Egipt land, within the field,
that calde is Taneos?
13 He did deuide and cut the ſea,
that they might paſſe at ones,
And made the water ſtand as ſtil,
as doth an heape of ſtones.

14 He led them ſecret in a cloude,
by day when it was bright:
And all the night, when darke it was,
with fire he gaue them light.
15 He brake the rockes in wildernes,
and gaue the people drinke:
As plentiful, as when the deepes,
do flowe vp to the brinke.

16 He drewe out riuers out of rockes,
that were bothe drie and harde:
Of ſuche aboundance that no floudes,
to them might be comparde.
17 Yet for all this, againſt the Lord,

their ſinne they did increaſſe:
And ſtirred him that is moſte high,
to wrath in wilderneſſe.

28 They tempted him within their hearts
lyke people of miſtruſt:
Requiring ſuche a kinde of meate,
as ſerued to their luſt,
29 Saying with murmuration
in their vnfaithfulnes:
What? can this God prepare for vs,
a feaſt in wildernes?

30 Beholde, he ſtrake the ſtonie rocke,
and floodes foorth with did flo:
But can he now giue to his folke,
both bread and fleſh alſo?
31 When God heard this, he waxed wroth
with Iacob and his ſede:
So did his indignation,
on Iſrael procede.

32 Becauſe they did not faithfully
beleue and hope, that he:
Coulde alwayes helpe and ſuccoure them,
in their neceſſitie.
33 Wherefore he did commande the cloudes
for with they brake in ſunder:
34 And rain down MAN for them to eat,
a foode of mikel wonder.

35 When earthly men with angels foode,
were fedde at their requeſt,
36 He bade the Eaſtwinde blowe away,
and brought in the Southweſt,
37 And raind down fleſh as thick as duſt
and foule as thicke as ſand:
38 Which he did caſt amiddes the place,
where all their tentes did ſtand.

29 Then did they eat excedingly,
and all men had their filles:
Yet more and more they did desire,
to serue their lustes and willes.
30 But as the meat was in their mouthes,
his wrath vpon them fel,
31 And slewe the floure of all the youth,
and choise of Israel.

32 Yet fel they to their wonted sinne,
and stil they did him grieue:
For all the wonders that he wrought,
they wolde him not beleue.
33 Their dayes therefore he shortened,
and made their honour vaine:
Their yeares did waste and passe away,
with terrour and with paine.

34 But euer when he plagued them,
they sought him by and by:
35 Remembring then he was their strength,
their helpe and God moste hye.
36 Thogh in their mouthes they did but glose
and flatter with the Lord:
And with their tongues, and in their hearts
dissembled euerie worde.

37 For why? their heartes were nothing bent
to him, nor to his trade,
Nor yet to kepe, or to performe
the couenant that was made.
38 Yet was he stil so mercyfull,
when they deseruede to dye,
That he forgaue them their misdedes,
and wolde not them destroye.

Yea, many a time he turnde his wrath,
and did him selfe auise.
And wolde not suffer all his whole

displeasure to arise.
39 Considring that they were but flesh,
and euen as a winde,
That passeth away, and can not wel
returne by his owne kinde.

40 How often tymes in wildernes,
did they their Lord prouoke?
How did they moue and stirre their Lord,
to plague them with his stroke?
41 Yet did they turne againe to sinne,
and tempted God eft sone:
Prescribing to the holy Lord,
what things they wolde haue done.

42 Not thinking of his hand and power,
nor of the day, when he
Deliured them out of the bondes,
of the fierce enemie.
43 Nor how he wrought, his miracles,
as they them selues beheelde,
In Egipt, and the wonders that
he did in Zoan fielde.

44 Nor how he turned by his power
their waters into blood,
That no man might receiue his drinke,
at riuer nor at flood.
45 Nor how, he sent them swarmes of flies
which did them sore anoy,
And filde their countrey ful of frogges
which shulde their land destroy.

46 Nor how he did commit their frutes
vnto the caterpiller:
And all the labour of their handes
he gaue to the grassehopper.
47 With hailstones he destroyd their vines
so that they were all lost:

And not ſo muche as wilde figge trees,
but he conſumde with froſt.

48 And yet with hailſtones once againe,
the Lord their cattel ſmote:
And all their flockes and heardes likewiſe,
with thunder boltes ful hote.
49 He caſt vpon them in his ire,
and in his furie ſtrong,
Diſpleaſure, wrath and euil Sprites,
to trouble them among.

50 Then to his wrath he made away,
and ſpared not the leaſt:
But gaue vnto the peſtilence,
the man and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
that vp in Egipt came:
And all the chief of men and beaſtes
within the tentes of Ham.

52 But as for all his owne deare folke,
he did preſerue and kepe,
And caried them through wildernes,
euen lyke a flocke of ſhepe.
53 Without all feare bothe ſafe and ſound,
he brought them out of thrall:
Where as their foes with rage of Sea,
were ouerwhelmed all.

54 And brought them out into the coaſtes,
of his owne holy land:
Euen to the mounte which he had gote
by his ſtrong arme and hand.
55 And there caſt out the heathen folke,
and did their land deuide:
And in their tentes he ſet the Tribes,
of Iſrael to abyde.

56 Yet for all this, their God moſte high,

they ſtirde and tempted ſtill:
And wolde not kepe his Teſtament,
nor yet obey his wil.
57 But as their fathers turned backe,
euen ſo they went aſtraye:
Muche lyke a bowe that wolde not bend,
but ſlipt and ſtart awaye.

58 And grieued him with theyr hill altars,
with offrings and with fire:
And with their Idols, vehemently
prouoked him to ire.
59 Therewith his wrath began againe
to kindle in his breſt:
The neghtines of Iſrael
he did ſo muche deteſt.

60 Then he forſoke the tabernacle,
of Silo, where he was
Right conuerſant with earthly men,
euen as hys dwelling place.
61 Then ſuffred he his might and power,
in bondage for to ſtand:
And gaue the honour of his Arke,
into his enmies hand.

62 And did commit them to the ſworde,
wrothe with his heritage:
63 The yong men were deuoured with fire:
maydes had no mariage.
64 And with the ſworde the Prieſtes alſo
did periſh euerichone:
And not a widowe left a liue
their death for to bemone.

65 And then the Lord began to wake,
lyke one that ſlept a tyme:
Or lyke a valiant man of warre,
refreſhed after wyne.

66 With emraudes in the hinder partes,
he ſtrake his enmies all:
And put them then vnto a ſhame,
that was perpetual.

67 Then he the tent and tabernacle,
of Ioſeph did refuſe:
As for the Tribe of Ephraim.
he wolde in no wiſe chuſe.
68 But choſe the Tribe of Iehuda,
where as he thought to dwel:
Euen the noble mount Sion,
which he did loue ſo wel.

69 Where as he did his Temple buylde,
bothe ſumpteouſly and ſure:
Lyke as the earth which he hath made
for euer to indure.
70 Then choſe he Dauid him to ſerue,
his people for to kepe:
Which he toke vp and brought away,
euen from the foldes of ſhepe.

71 As he did follow th'ewes with yong,
the Lord did him auance,
To fede his people of Iſrael,
and his inheritance.
72 Then Dauid with a faithfull heart
his flocke and charge did fede:
And prudently with all his power,
did gouerne them in dede.

PSALME LXXIX. I. Hop.

¶ *The Iſraelites complayne to God for the great t*
mitie and oppreſſion that they ſuffred, when An
chus deſtroyd their temple and citie Ieruſalem,
ring Gods aide againſt his raging tyranie, leſt G
Name and religiō ſhuld be contemned amōg the h
them, why ſhuld ſee them thus forſaken and peri
OL



O Lord, the Gen tiles do inuade



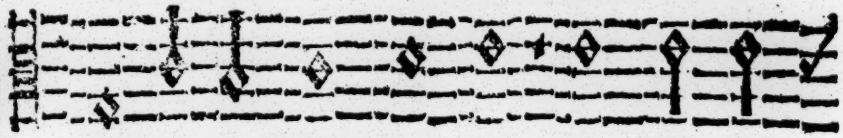
Thyne he ri tage to ſpoile: Ieru ſalem



an heape is made, thy temple they defoile:



The bodies of thy Saintes moſte deare,



abrode to birdes they caſt: The fleſh of



ſache as do thee feare, The beaſtes de-



uoure and waſte.

3 Their blood throughout Ieruſalem,
as water ſpilt they haue:
So that there is not one of them,
to lay their dead in graue.
4 Thus are we made a laughing ſtocke,

almoste the worlde throughout:
The enmies at vs ieſt and mocke,
which dwel our coaſtes about.

5 Wilt thou ô Lord, thus in thyne ire,
againſt vs euer fume?
And ſhewe thy wrath as hote as fire,
thy folke for to conſume?
6 Vpon thoſe people powre the ſame,
which did thee neuer knowe:
All realmes which call not on thy Name,
conſume and ouerthrowe.

7 For they haue gote the vpper hand,
and Iacobs ſeede deſtroyde:
His habitation and his land,
they haue left waſte and voyde.
8 Beare not in mynde our former faultes:
with ſpeede ſome pitie ſhowe,
And aide vs, Lord, in all aſſaultes:
for we are weake and lowe.

9 O God, that giueſt all health and grace,
on vs declare the ſame:
Weigh not our workes, our ſinnes deface
for honour of thy Name.
10 Why ſhal the wicked ſtil alway,
to vs, as people dumme,
In thy reproche reioyce and ſay,
where is their God become?

Require, ô Lord, as thou ſeeſt good,
before our eyes in ſight:
Of all theſe folke, thy ſeruantes blood,
which they ſpilte in deſpight.
11 Receiue into thy ſight in haſte,
the clamours, grief, and wrong
Of ſuche as are in priſon caſt,
ſuſteinyng yrons ſtrong.

Thy force and ſtrength to celebrate,
Lord ſet them out of band.
Which vnto dead are deſtinate,
and in their enmies hand.

12 The nations which haue bene ſo bolde
as to blaſpheme thy Name,
Into their lappes with ſeuen folde
re,ay againe the ſame.

13 So we thy folke, thy paſture ſhepe
will praiſe thee euermore,
And teache all ages for to kepe
forthee lyke praiſe in ſtore.

PSALME LXXX. R. Po.

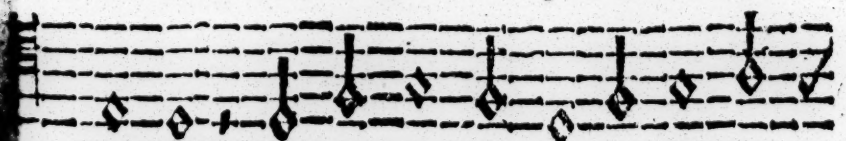
A lamentable prayer to God to relieue the miſeries of his church deſiring him to conſider their firſte eſtate when his fauour ſhined towardes them, and to finiſh the worke whych he had begonne.



Paſtor of Iſraell, like ſhepe that



doſt leade, The linage of Ioſeph, aduert and



take hede: That ſitteſt betwene the Cheru-



bins bright, Appeare now and ſhew, to vs



thy great might.

2 Before thy folke, Ephraim,
Beniamin of olde:
And tribe of Manasses,
the flocke of thy folde.
Awake once, vpreare,
thy puissance moste strong:
And come saue vs, Lord,
thou taryest to long.

3 O great God eternall,
our strength and our stay
Returne and restore vs,
without more delay:
And let shine on vs
thy countenance cleare:
So shal we be safe,
and shrinke for no feare.

4 O Lord God of armies,
thy folke to consume:
How long at their prayers,
shal thyne anger fume.
5 Thou fedst them with bread,
of weping and wo:
Teares largely to drinke,
thou gauest them also.

6 Thou settest vs the hatred,
and strife to susteine:
Of all our next neighboures
our harmes that haue sene.
And our foes right glade
of our shame and wrong,
With taunting vs mocke,

them ſelues all among.

7 O Lord God of armies,
our ſtrength and our ſtay,
Returne and reſtore vs,
without more delay.
And let thyne on vs,
thy countenance cleare,
So ſhal we be ſafe
and ſhrinke for no feare.

8 A vine out of Egipt
thou broughtſt with great cure,
Thou caſte out the Gentiles
and plantedſt it ſure.
9 Thou cleanſedſt the grounde
and rootedſt it ſo,
That all the whole land,
it fild to and fro.

10 With the ſhaddowe thereof,
the mountaines were cled:
And lyke the tall Ceders
her branches did ſpred.
11 Her boughs to the ſea,
farre foorth did ſhe ſtreatch:
And graffes, to the houde
Euphrates, outreache.

12 Why haſt thou broke downe then
her hedges ſo faire:
Till all that paſſe by her,
haue plukt her full bare?
13 The boare of the wode,
hath digd vp at wil:
And beaſtes of the fielde,
theyr bellies they fil.

14 O great God of armies,
our ſtrength and our ſtay,

Returne we beſeche thee,
without more delay:
Conſider from heauen,
and ſee this ſore caſe:
And viſite this vine,
which all men diſgrace.

15 And viſite the vineyarde
and field where it ſtoode,
Which thy right hand planted,
when it was but rude.
And of the yong budde,
ſome pitie, Lord take
Which thou forthy ſelfe,
moſte ſtrong didſt once make.

16 Which now all downe beaten,
is burnt vp with fire:
As people which periſhe
at thy frowning ire.
17 But yet on that man
let thyne hand be knowen:
Which by thy right hand
thou choſe for thyne owen.

On the ſonne of man (Lord)
thy might now declare:
For thy ſelfe ſo potent
whome thou didſt prepare,
18 We ſhall not turne backe,
from thee then no more:
Reuiue vs, thy Name
ſo ſhall we implore.

19 O Lord God of armies,
our ſtrength and our ſtay,
Returne and reſtore vs
without more delay:
And let thyne on vs

thy countenance cleare,
So ſhal we be ſafe
and ſhrinke for no feare.

PSALME LXXXI. R. Po.

¶ *An exhortation to praiſe God both in heart & voyce for his beneſites, and to worſhip him onely God condemneth their ingratitude, and ſheweth what great beniſites they haue loſte through their owne malice.*



O God our ſtrength moſt comfor-



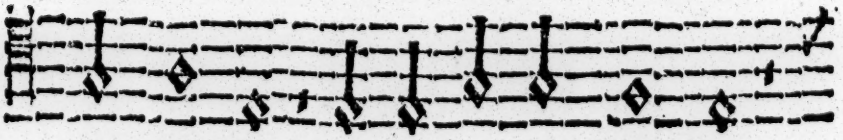
table, With merie heartes ſing and reioyce:



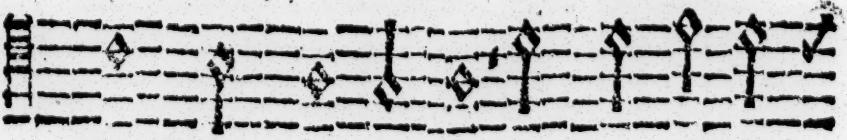
To Iacobs God moſte amiable. Make



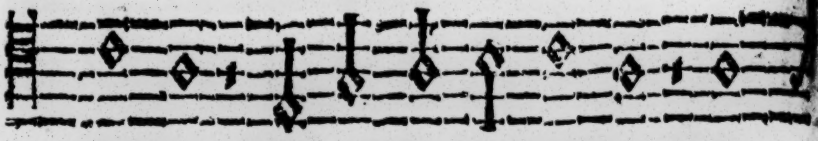
melodie with chearfull voyce. Go take vp



the Pſalmes, The timbrel with ſhalmes,



Bring foorth now let ſee: The harpe full of



pleaſure, With viole in meaſure, That



wel can aggree.

3 At our feaſt day (as we were wonted)
Let blowe the trumpets merely,
The firſt day of the month appointed
Thus to be kept ſolemnedly.
4 For (as thyme hath ſerued)
Iſrael obſerued
This ſtatute of olde:
And this is the order.
Which their God to honour
Iacobs ſede did holde.

5 He laide his Law vnto the linage
Of Ioſeph, parting from the land
Of Egypt: where I heard a language
Vncouth and ſtrange to vnderſtand.
6 Then, my force vprearing,
From the burthens bearing:
His ſhulders I toke:
And eke the taſkmaiſter,
The pottes and the plaſter
His handes then forſoke.

7 Thou calledſt, being brought at vnder,
And I did ridde thee from diſtres:
Within the ſecret of my thunder
I heard thy grudgeings more and leſſe,
I did alſo proue thee,
My goodnes aboue thee,
When thou didſt miſtruſt,

At Meriba chiding:
For waters prouiding,
To ſerue thee at luſt.

8 Hearken my people, I aſſure thee,
O Iſrael (If thou woldſt heare)
9 Thou ſhuldſt let no ſtrange God allure thee
Nor other Gods worſhipe or feare.
10 For I am th'Eternal
Thy great God ſupernal,
Which from Egipts thral
Haue brough thee ſo ſafely:
Thy mouth open largely,
And fil it I ſhal.

11 But yet my people whome I chuſed,
My voyce they wolde not heare, I ſay.
And Iſrael proudely refuſed,
On me their louing Lord to ſtay:
12 Therefore I did leaue them
Euen as their heartes gaue them
To ſerue their ingine:
After lewde intyſings
Of their owne deuiſings,
So did they decline.

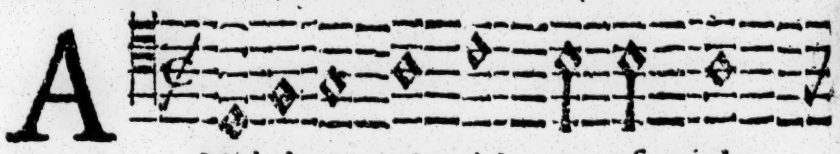
13 Oh, if my folke had not forſaken,
To hearken vnto me thoſe dayes:
Oh if that Iſrael had taken
Delite to walke in my trew wayes.
14 Then coulde I had reaſon
In a lytle ſeaſon
Their foes to ſubdewe:
And myne hand haue turned
Vpon ſuche as ſpurned,
My Saintes to purſewe.

15 The haters of the Lord, ſhulde neuer
But flater him, by force conſtraind:

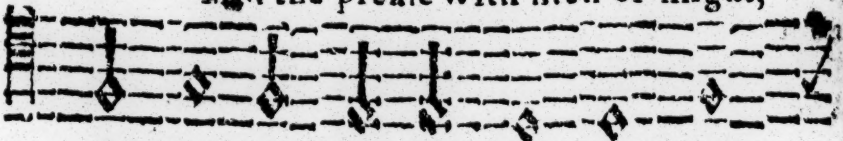
And a moſte proſprous tyme for euer,
Shulde to my people haue remaind.
16 Thou ſhuldſt then, haue bene fead
With moſte fineſt wheat bread
Euen at thyne owne will:
And with the ſwete honie
Of the rocke ſo ſtonie,
I wolde thee fulfill.

PSALME LXXXII. I. Hop.

¶ *The Prophet declaring God to be preſent amonges the iudges and magiſtrats, reproueth their parcialitie and vnrighteouſnes, and exhorteth them to do iuſtice: but ſeing none amendement, he deſireth God to vndertake the mater and execute iuſtice him ſelfe.*



A Mid the preaſe with men of might,



the Lord him ſelfe did ſtand: To pleade



the cauſe of trueth and right, with iudges of

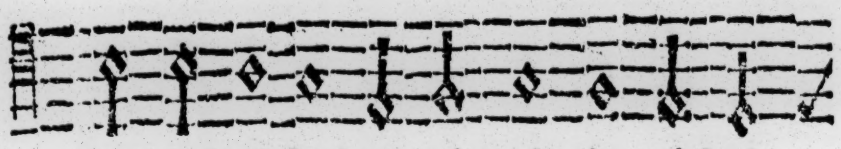


the land How long, ſaid he, will you pro-

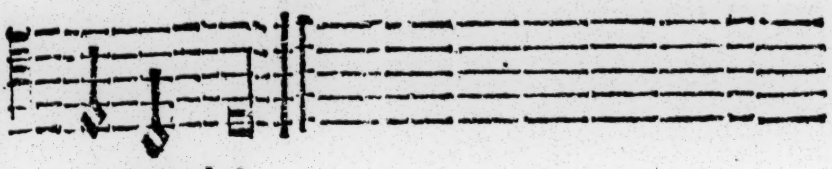


cede, falſe iudgement to a warde? And

haue



haue reſpect for loue of mede: the wicked



to regarde?

3 Where as of due ye ſhulde defend,
the fatherles and weake:
And when the poore man doth contend,
in iudgement iuſtly ſpeake.
4 If ye be wiſe, defend the cauſe,
of poore men in their right:
And ridde the nedie from the clawes,
of thyrantes force and might.

5 But nothing wil they knowe or learne,
In vaine to them I talke:
They wil not ſee or ought diſcerne,
but ſtill in darknes walke.
For lo, euen now the tyme is come,
that all things fall to nought:
And lykewiſe Lawes both all and ſumme
for gaine are ſoulde and bought.

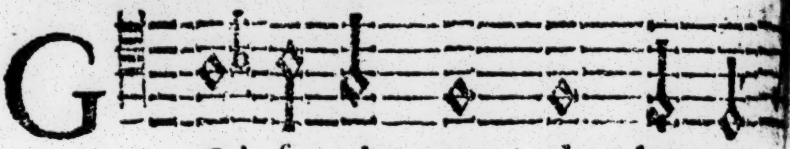
6 I had decreed it in my ſight,
as gods to take you all:
And children to the moſte of might,
For loue I did you call.
7 But notwithſtanding ye ſhal dye,
as men, and ſo decay:
O tyrantes, I ſhal you deſtroye,
and pluke you quite away.

8 Vp, Lord, and let thy ſtrength be knowen,
and iudge the worlde with might:

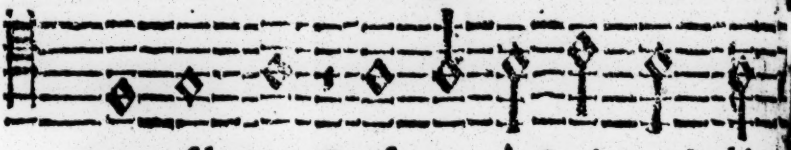
For why? all nations are thyne owne
to take them as thy right.

PSALME LXXXIII. R. Po.

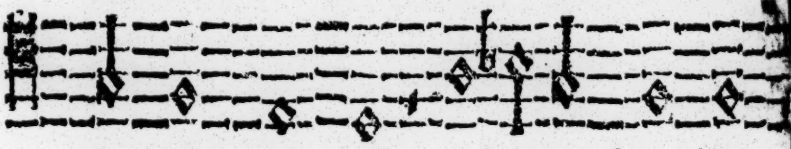
¶ *A prayer for the Church, being assaulted on all sides by the unfaithfull, confedered together to bring it to ruine: with rehearsall of certaine examples how God hath supported his owne in times past, to incourage the faithfull with good hope.*



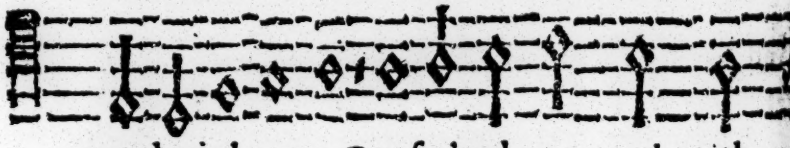
God for thy grace, thou kepe no



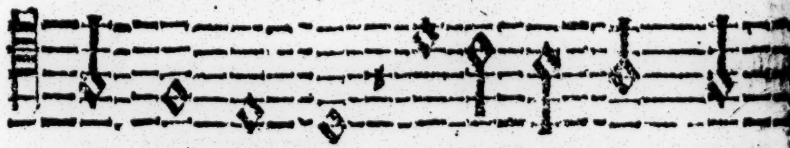
more silence, Cease not, ô God nor hold



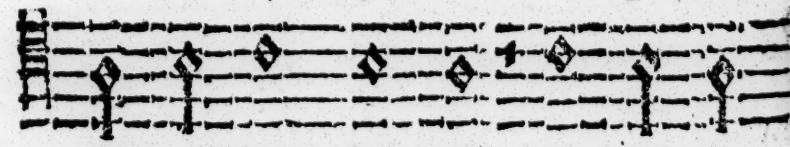
thy peace no more: for lo thy foes with



cruel violence, Confedred are, and with

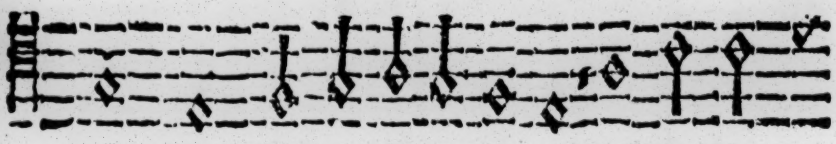


an hideous roare, In this their rage, these



rebels bragge and shoare, and they that

ham



hate thee, moſte maliciouſly, Againſt thy



might their heades haue raiſed on hie.

3 For to oppreſſe,
thy people they pretend
With ſubtile ſlight:
and moue conſpiracie.
For ſuche as on
thy ſecrete helpe depend.
4 Go to, ſay they,
and let vs vtterly.
This nation
root out from memorie:
And of the Name
of Iſraelites let neuer
Further be made,
no mention for euer.

5 Conſpired are
with cruel hearts and fel,
Thus againſt thee
together in a band.
6 The Edomites
that in their tents do dwel,
And Iſmaelites
ioyned with them do ſtand:
The Moabites,
vpon the other hand,
With the proude race
of Agarenes together:
Aſſembler are,
and wickedly confeder.

7 Gebal, Ammon
And Amalek all thare:
Marche foorth,
echone with his gariſon:
The Philiſtims
formeſt they thinke to be,
The indwellers
of Tire with them are bowne.
8 Aſſhur alſo,
is theyr companyon:
With the children
of Lot, to be arayed
In their ſupporte,
his banner is diſplayed.

9 Do thou to them,
as thou didſt to the hoſte:
Of Madian:
Iaſin and Siſera
At Kyſon floode.
10 In Endor lines they loſt,
To dongue the land
where as theyr bodies lay.
11 Lyke Oreb, Zeb,
Zeba and Zalmunna,
So make thou them:
euen their moſte mightie Princes,
And all the chief
rulers of their prouinces.

12 Which ſaid, let vs
inherite as our owne:
Gods manſions,
13 My God make them to be,
Lyke rolling wheles,
or as the ſtuble blowne
Before the winde.
14 As fire the woods, we ſee.

Doth burne: and flame
deuoure on mountaines hie
The hather croppe
So let thy tempeſt chaſe them,
And thy whirle winde
with terror ſo deface them.

Their faces Lord,
with ſhamefulnes fulfil:
That they may ſeke,
thy Name in mynde to print.
Confounded let
them be, and euer ſtil
Vexed with wo:
yea, make them ſhamde and ſhent.
And let them knowe
that thou art permanent:
That IEHOVA
thy Name alone perteineth,
To thee, ouer all
the earth whoſe glorie raigneth.

PSALME LXXXIIII. I. H.

¶ *Dauid driuen foorth of his countrie, deſireth moſte ardently to come againe to the Tabernacle of the Lord and the aſſemblie of the Saintes, to praiſe God pronouncing them bleſſed that may ſo do. Then he praiſeth the courage of the people, that paſſe through the wildernes to aſſemble them ſelues in Sion. Finally with praiſe of this matter, and confidence of Gods goodnes, he endeth the Pſalme.*

¶ Sing this as the 67. Pſalme.

HOw pleaſant is thy dwelling place,
ô Lord of hoſtes, to me?
The tabernacles of thy grace
how pleaſant, Lord, they be?
My ſoule doth long ful ſore to go,

into thy courtes abrode:
My heart doth luſt, my fleſh alſo,
in thee the liuing God.

3 The ſparowes finde a roome to reſt,
and ſaue them ſelues from wrong:
And eke the ſwallowe hath a neſt
wherein to kepe her yong.
4 Theſe birdes ful nigh thyne altar, may
haue place to ſit and ſing:
O Lord of Hoſtes thou art, I ſay,
my God and eke my King.

5 Oh they be bleſſed that may dwel,
within thy houſe alwayes:
For they all tymes thy factes do tel,
and euer gine thee prayſe.
6 Yea, happy ſurely kewiſe are they,
whoſe ſtay and ſtrength thou art:
Which to thy hoſe do mynde the way,
and ſeke it with their heart.

7 As they go through the vale of teares,
they digge vp fountaines ſtil:
That as a ſpring it all appeares,
and thou their pits doſt fil.
8 From ſtrength to ſtrength they walk ful faſt
no faintenes there ſhalbe:
And ſo the God of gods at laſt,
in Sion they do ſee.

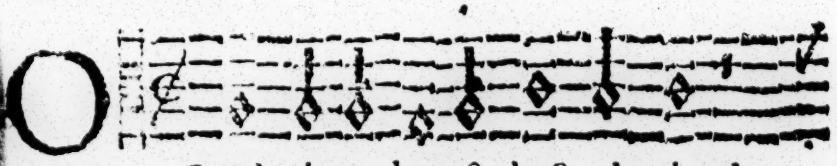
9 O Lord of hoſtes to me gine hede,
and heare when I do pray:
And let it through thyne eares procede,
O Iacobs God I ſay.
10 O Lord our ſhield, of thy good grace,
regarde, and ſo drawe neare,
Regarde, I ſay, beholde the face,
of thyne annoynted deare.

11 For why? within thy courtes one day,
is better to abyde:
Then other where to kepe or ſtay,
a thouſand dayes beſide.
12 Muche rather wolde I kepe a dore
within the houſe of God:
Then in the tentes of wickednes,
to ſet tel myne abode.

13 For God the Lord, our light and ſhield
wil grace and worſhipe giue:
And no good thing ſhal be withholde,
from them that purely liue.
14 O Lord of Hoſtes, that man is bleſt,
and happy ſure is he:
That is perſwaded in his breſt,
to truſt all tymes in thee.

PSALME LXXXV. W. Ke.

¶ *Becauſe God withdrewe not his roddes from his Churche, after they returned from Babylon, firſt they put him in mynde of theyr deliuerance, to the intent that he ſhulde not leaue the worke of his grace vnperfect: next they complayne of their long affliction: and thridely they reioyce in hope of felicitie promiſed. For their deliuerance was a figure of Chriſtes Kingdome, vnder the whiche ſhulde be perfect felicitie.*



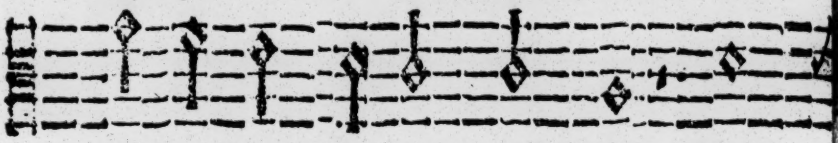
Lord thou loueſt haſt thy land,



And brought foorth Iacob with thyne



hand, Who was in thraldome ſtreit: Thy



peoples ſinnes ſo great and hudge. Thou



couered haſte and didſt not iudge, Thy



mercies were ſo great.

3 Thyne anger then and wrath ſo hote,
Thou didſt remit and haſt forgot,
Suche was thy tender loue.
4 O turne vs then, God of our ſtrength:
Releaſe thyne ire, and now at length
Let our diſtreſſe thee moue.

5 Wilt thou be wroth with vs for aye?
Wilt thou prolong thy wrath, I saye?
And that from age to age?
6 Wilt thou not turne, vs vp to raiſe,
That we thy people may thee praiſe,
And that with great courage?

7 Thy mercie, Lord, to ſhewe vouchesaue
That thy ſaluation we may haue:
But hearken now I wil.
8 And heare what God him ſelfe doth ſay
Who peace before his Saintes doth lay,

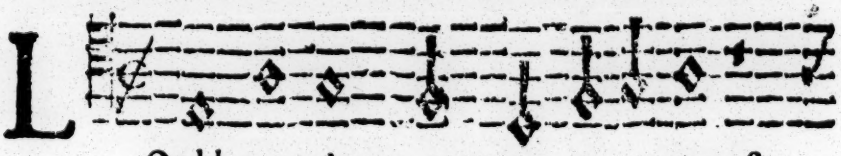
Leſt they ſhulde turne to il.

9 Now certeinely, his health is neare,
To ſuche as do in dede him feare,
And bleſſeth ſtil our land:
10 Lo, trueth and mercie both do mete:
His righteouſnes and peace do grete,
And both ioyne hand in hand.

11 For trueth ſhal from the earth bud out
From heauen righteouſnes no doubt:
Yea, God ſhal giue good ſtore.
12 So that our land ſhal giue increaſe,
13 And righteouſnes towardes him preaſe
Who ſhal ſtil marche before.

PSALME LXXXVI. I. Hop.

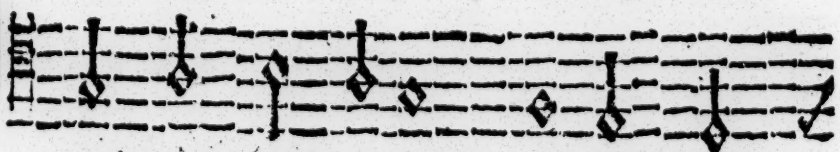
¶ David ſore afflicted and forſaken of all, prayeth feruently for deliuerance: ſome tymes rehearſing his miſeries, ſome tymes the mercies receiued: deſiring alſo to be inſtructed of the Lord, that he may feare him and glorifie his Name. He complayneth alſo of his aduerſaries, and requireth to be deliuered from them.



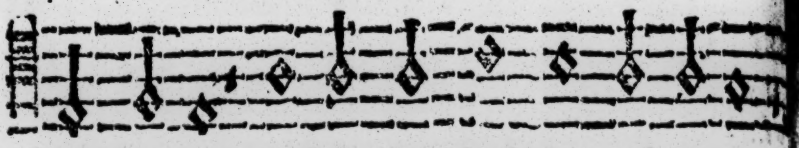
LOrd bowe thyne eare to my requeſt



and heare me by and by: With grieuous



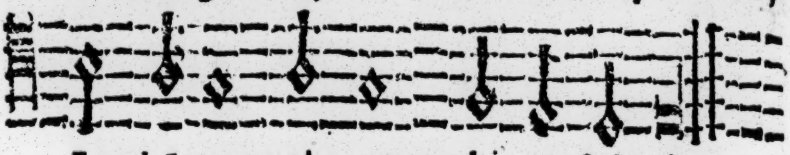
paine and grief op preſt, full poore and



weake am I. Preſerue my ſoule becauſe my way,



and doinges holy be: And ſaue thy ſeruant,



Lord I praye, that puttes his truſt in thee.

3 Thy mercy, Lord, on me expreſſe,
defend me eke with all:
For through the day I do not ceaſe,
on thee to crye and call.
4 Comforte (ô Lord) thy ſeruants ſoule,
that now with paine is pynde:
For vnto thee, Lord, I extol
and lyfte my ſoule and mynde.

5 For thou art good and bountifull,
thy giftes of grace are free:
And eke thy mercy plentiful,
to all that call on thee.
6 O Lord likewiſe when I do pray,
regarde and giue an eare:
Marke wel the wordes that I do ſay,
and all my prayers heare.

7 In tyme when trouble doth me moue,
to thee I do complayne:
For why? I knowe and wel do proue,
thou anſwerſt me agayne.
8 Among the Gods (ô Lord) is none
with thee to be comparde,

And none can do as thou alone.
the lyke hath not bene heard.

9 The Gentiles and the peoples all,
which thou didſt make and frame:
Before thy face on knees will fall,
and glorifie thy Name.
10 For why? thou art ſo muche of might,
all power, Lord, is thyne owne:
Thou worke ſt wonders ſtil in ſight,
for thou art God alone.

11 O teache me (Lord) thy way, and I
ſhal in thy trueth procede:
O ioyne my heart to thee ſo nye,
that I thy name may drede.
12 To thee, my God, will I giue praiſe,
with all my heart, ô Lord)
And glorifie thy Name alwayes,
for euer through the worlde.

13 For why? thy mercie ſhewed to me
is great, and doth excel:
Thou ſetteſt my ſoule at libertie
out from the lower hel.
14 O Lord, the proude againſt me riſe,
and heapes of men of might:
They ſeke my ſoule, and in no wiſe,
wil haue thee in their ſight.

15 Thou Lord art merciful and meke,
ful ſlacke and ſlowe to wrath:
Thy goodnes is full great, and eke
thy trueth no meaſure hath.
16 O turne to me, and mercie graunt,
thy ſtrength to me apply:
O helpe and ſaue thyne owne ſeruant,
thy handmaides ſonne am I.

17 On me ſome ſigne of fauour ſhowe

that all my foes may ſee:
And be aſhamed, becauſe (Lord) thou,
diddſt helpe and comfort me.

PSALME LXXXVII. I. Hop.

¶ *The holy Ghoſt promiſeth that the condition of the Church, which was in miſerie after the captiuitie of Babylon, ſhulde be reſtored to great excellencie, ſo that there ſhulde be nothing more comfortable, than to be nombred among the members thereof.*



THat citie ſhall full wel endure, her
ground worke ſtil doth ſtay Vpon the holy
hilles full ſure, It can not tyme decay.
God loues the gates of Sion beſt, his grace
doth there abyde: He loueth them more
then all the reſt, of Iacobs tents beſyde.

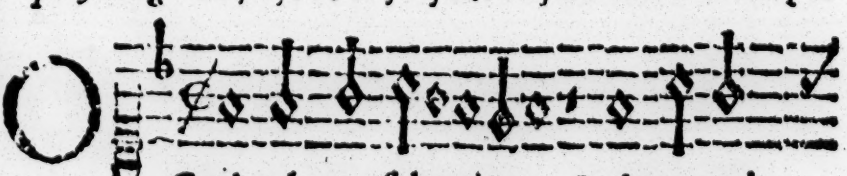
3 Full glorious things reported be,
in Sion and abrode:
Great thinges I say, are said of thee
thou citie of our God.
4 On Rahab I will cast an eye,
and beare in mynde the same:
And Babylon shal eke apply,
and learne to knowe my Name.

5 Lo, Palestine and Tire also,
with Ethiope ly kewise:
A people olde, ful long ago
where borne, and there did ryse.
6 Of Sion they shal say abrode,
that diuers men of fame
Haue there sprong vp and the hie God,
hath founded fast the same.

7 In their recorder to them it shall,
through Gods deuise appeare:
Of Sion that the chief of all
had his beginning there.
8 The Minstrels all with suche as sings,
shal praise the Lord with glee:
For of delight my pleasant springes,
are compast all in thee.

PSALME LXXXVIII. W. Re.

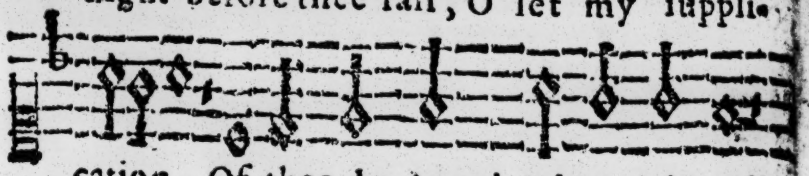
¶ *A grieuous complaynt of the faithful sore afflicted by sickenes, persecutions and aduersitie: being as it were left of God without any consolation Yet he calleth on God by faith and striueth against desperation, complaynyng him selfe to be forsaken of all earthlie helpe.*



O God of my saluation, I day and



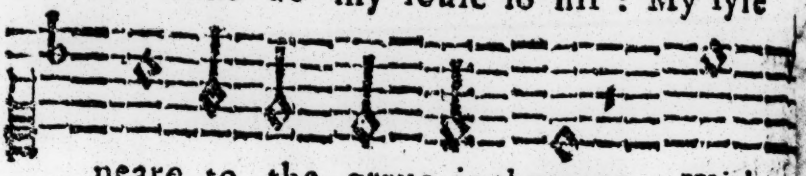
night before thee fall, O let my ſuppli-



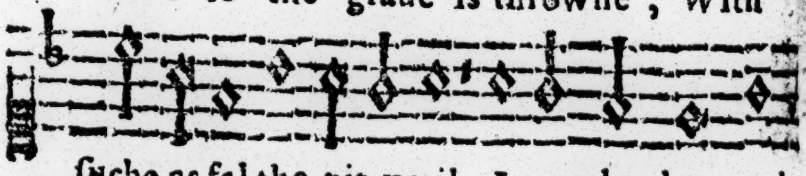
cation, Of thee be heard when I do call.



For euils do my ſoule ſo fill: My lyfe



neare to the graue is throwne, With



ſuche as fal the pit vntil, I nombred am, and



ſtrength haue none.

5 Among the dead a man moſte free,
As one in graue already ſlaine.
Whome thou eſtemſt no more to be.
But quite cut of as one moſte vaine.
6 In depth profounde thou haſt me caſt,
Where in the darke full deepe I lye:
7 Thy wrath ſo laide on me thou haſt,
That ouercome with grief, I crye.

8 Suche as me knew, thou haſt drawn back

Whoſ

Whoſe loue is turned to great hate:
I am ſhut vp: all helpe I lacke,
For to redreſſe my dredful ſtate.
9 My viſage doth my griefdeclare:
To thee I crye, Lord, day by day:
Myne hands to thee I ſtretch with care,
But yet can haue no reſt nor ſtay.

10 Wilt thou ſhewe wonders to the dead?
Shal dead men ryſe to praiſe thy Name?
11 Shal in the graue thy loue be ſpread?
With faithfulnes may death wel frame?
12 Thy wondrous workes for to repeat,
Shal they in darknes deepe be knowen?
Or ſhal thy righteouſnes ſo great,
In a forgetfull land be ſhowen?

13 To thee, ô Lord, long cryde I haue,
And early ſhal I come to pray.
14 Why doſt thou ſtay my ſoule to ſaue,
And turne thy face from me away?
15 I am afflicted to the death,
Alwayes in dread, of lyfe in doubt:
16 Thy wrath I feele at euerie breath:
Thy feare almoſte hath worne me out.

17 Lyke water they me cloſed rownde,
Becauſe I ſhulde not from them flyde,
18 My louers heartes thou haſt vp bownd
And myne acquaintance did them hyde.

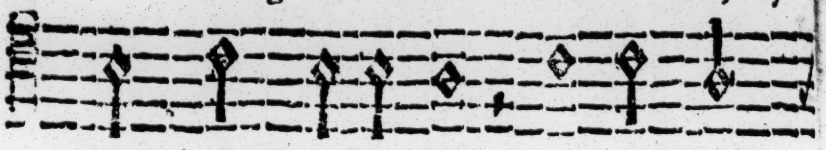
PSALME LXXXIX. I. Hop.

¶ *With many wordes doth the prophet praiſe the goodnes of God for his Teſtamẽt and couenant, that he had made betwene hym and his elect by Ieſus Chriſt the ſonne of Dauid: then doth he complayne of the great ruine and deſolation of the Kingdome of Dauid, ſo that to the outwarde appearance, the promiſe was broken. Finally he prayeth to be deliuered*

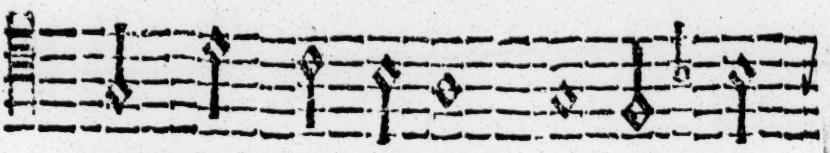
from his afflictions making mention of the ſhort of mans lyfe, and confirming him ſelfe by Gods promiſes.



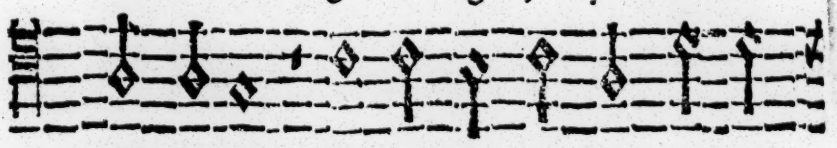
TO ſing the mercies of the Lord, my



tongue ſhall neuer ſpare: And with my



mouth from age to age, thy trueth I



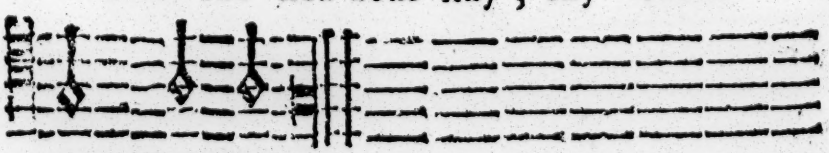
will declare. For I haue ſaid that mercy



ſhall, for euermore remaine: In that thou



doſte the hea uens ſtay, thy trueth



appeareth playne.

3 To myne elect (ſayeth God), I made
a couenant and beheſt:
My ſeruant Dauid to perſwade
I ſwore and did proteſt.
4 Thy ſeede for euer I will ſtay,
and ſtabliſhe it ful faſt:
And ſtil vpholde thy throne alway,
from age to age to laſt.

5 The heauens ſhewe with ioy and mirth,
thy wondrous workes, ô Lord:
Thy Saintes within thy Church on earth,
thy faith and trueth record.
6 Who with the Lord is equal then
in all the cloudes abrode?
Among the ſonnes of all the Gods
what one is lyke our God?

7 God in aſſemble of the Saintes,
is greatly to be drad:
And ouer all that dwel about,
in terror to be had.
8 Lord God of hoſtes, in all the worlde,
whoſe ſtrength is lyke to thee?
On euerie ſyde moſte mighty Lord,
thy trueth is ſene to be.

9 The raging ſea by thyne aduice,
thou ruleſt at thy will:
And when the waues thereof aryſe,
thou makeſt them calme and ſtil.
10 As a man ſlaine, ſo Egipt land,
haſt thou ſubdued, ô Lord,
Thy foes with mightie arme and hand,
thou ſcattred haſt abrode.

11 The heauens are thyne and ſtill haue bene
lykewiſe the earth and land:
The worlde with all that is therein,
thou formedſt with thy hand.

12 Both North and South, thou Lord alone
thy ſelfe, didſt make and frame:
Both Tabor mount, and eke Hermon
reioyce and praiſe thy Name.

13 Thyne arme is ſtrong and ful of power,
all might therein doth lye:
The ſtrength of thy right hand eche houre
thou lifteſt vpon hye.
14 In righteouſnes and equitie
thou haſt thy ſeat and place:
Mercy and trueth are ſtill with thee,
and go before thy face.

15 Thoſe folke are bleſt that know a right
to ioy in thee, ô God,
For in the fauour of thy ſight
they walke full ſafe abrod.
16 Lord in thy Name reioyce they ſhal,
and that from day to day:
And in thy righteouſnes withall,
exalt them ſelues alway.

17 For why? their glorie, ſtrength and aide,
in thee alone doth lye:
Thy goodnes eke that hath vs ſtayde,
ſhall lift our horne on hye.
18. Our ſtrength, that doth defend vs wel,
the Lord to vs doth bring:
The holy one of Iſrael
he is our guide and King.

19 Thy wil vnto thy Saintes, ſomtyme
in viſions thou didſt ſhowe:
And thus then didſt thou ſay to them,
thy mynde to make them knowe.
A man of might haue I erect,
your King and guide to be:
And ſet vp him whome I elect

among the folke to me.

20 My ſeruant Dauid I appoint,
whome I haue ſearched out:
And with my holy oyle anoynt
him King of all the rout.
21 Therefore my hand is ready ſtill
with him for to remayne:
And with myne arme alſo I will,
him ſtrengthen and ſuſtayne.

22 The enmies ſhal not him oppres,
they ſhall him not deuoure:
Ne yet the ſonnes of wickednes,
of him ſhall haue no power.
23 His foes lykewiſe will I deſtroy,
before his face in ſight:
And thoſe that hate him plague wil I,
and ſtrike them with my might.

24 My trueth and mercie eke with all,
ſhal ſtil vpon him lye:
And in my Name his horne eke ſhal
be lifted vp on hye.
25 His kingdome I wil ſet to be,
vpon the ſea and ſand:
And eke the running floudes ſhal he,
embrace with his right hand.

26 He ſhal depend with all his heart
on me, and thus ſhall ſay:
My father, and my God thou art,
my rocke of health, and ſtay.
27 As my firſt borne I will him take,
of all on earth that ſpringes:
His might, and honour, I ſhal make,
aboue all wordly Kinges,

28 My mercie ſhalbe with him ſtil,
for euer to endure:

My faithfull couenant I will
to the kepe firme and ſure.
29 And eke his ſeede will I ſuſtayne,
for aye both ſure and faſt:
So that his throne ſhall ſtill remayne,
while that the heauens do laſt.

30 If that his ſonnes forſake my Lawe,
and ſo begin to ſwerue:
And of my iudgementes haue none awe,
nor wil not them obſerue.
31 Or if they do not vſe aright,
my ſtatutes to them made:
And ſet all my commandements light,
and wil not kepe my trade.

32 Then with the rodde I wil begin
their doings to amend:
And ſo with ſcurging for their ſinne,
when that they do offend.
33 My mercie yet, and my goodnes
I wil not take him fro:
Nor handle him with craftines,
and ſo my trueth forgo.

34 But ſure my couenant I wil holde,
with all that I haue ſpoke:
No worde the which my lippes haue told
ſhal alter or be broke.
35 Once ſwore I by myne holines,
and that performe will I:
With Dauid I ſhal kepe promiſe,
to him I wil not lye.

36 His ſeede for euermore ſhal raygne,
and eke his throne of might:
As doth the Sonne it ſhal remayne,
for euer in my ſight.
37 And as the moone within the ſkye,

for euer ſtandeth faſt,
A faithfull witnes from on hie:
ſo ſhall his kingdome laſt.

38 But now, ô Lord thou doſt reiect,
and now thou changeſt chere:
Yea, thou art wroth with thyne elect,
thyne owne anoynted dere.
39 Thy couenant with thy ſeruant, lo,
Lord thou haſt quite vndone:
And downe vpon the grounde alſo
haſt caſt his royal crowne.

40 Thou haſte his hedge plukt vp with might
thou didſt his wales confound:
His bulwarkes thou haſt bett down right
and brought them to the grownde.
41 That he is ſore deſtroyde and torne,
of commers by throughout:
And ſo is made a mocke and ſcorne
to all that dwell about.

42 Thou their right hand haſt lifted vp,
that him ſo ſore anoy:
And all his foes that him deuoure,
lo thou haſt made to ioy.
43 His ſworde thou haſte made dull and blunt,
ſo that he may not ſtand:
Before his foes, as he was wont,
nor haue the vpperhand.

44 His glorie thou haſte made to waſte:
his throne, his ioy, and mirth
By thee is ouerthrowne, and caſt
full lowe vpon the earth.
45 Thou haſt cut of, and made ful ſhort,
his youth, and luſty dayes:
And rayſd of him an il reporte,
with ſhame and great diſpraiſe.

46 How long away from me, ô Lord,
for euer wilt thou turne?
And ſhal thyne anger ſtil alway
as fire, conſume and burne?
47 O call to mynde, remember then,
my tyme conſumeth faſt:
Why haſt thou made the ſonnes of men,
as things in vayne to waſte?

48 What man is he that liueth here,
and death ſhal neuer ſee?
Or from the hand of hell his ſoule
ſhal he deliuer free?
49 Where is (ô Lord) thyne olde goodnes
ſo oft declarde beforne:
Which by thy trueth and vprightnes,
to Dauid thou haſt ſworne.

50 The great rebukes to mynde, Lord, call
that on thy ſeruants lye:
The raylings of the people all,
beare in my breſt do I.
51 For why? ô Lord beholde, thy foes
blaſphemed haue thy Name:
In that their ſteppes whom thou haſt choſe
and oynted, they defame.

52 All praiſe to thee, ô Lord, of Hoſtes,
both now and eke for aye:
Through ſkie, and earth, in all the coſtes,
Amen, Amen, I ſay.

PSALME XC. W. Ke.

¶ *Moyſes in his prayer ſetteth before vs the et[ernal] fauour of God towardes his, who are nether d[is]niſhed by the breuitie of theyr lyfe, nor by hu[man] gues to be thankfull. Therefore* Moyſes *prayeth* [God] *to turne their heartes and cõtinue his mercies to[wards] des them and theyr poſteritie for euer.*

¶Sing this as the 103. Pſalme.

O Lord thou haſte bene our refuge,
and kept vs ſafe and ſounde:
From age to age, as witneſſe can brought
all we, which true it found.

2 Before the mountaines were foorth
yet thou the earth didſt frame:
Thou waſt our great eternal God,
and ſtil ſhalt be the ſame.

3 Thou doſt vaine man ſtrike down to duſt
though he be in his floure,
Againe thou ſaiſt, Ye Adams ſonnes,
returne, to ſhewe your power.

4 For what is it a thouſand yeares,
to count them in thy ſight:
But as a day which laſt is paſt,
or as a watche by night.

5 They are, ſo ſone as thou doſt ſtorme,
euen lyke a ſlepe or ſhade:
Or lyke the graſſe, which as we knowe,
betymes away doth fade.

6 With pleaſant dewes, in breake of day,
it groweth vp full grene:
By night cut downe, it withreth, as
no beautie can be ſene.

7 O Lord, how ſore do we conſume
in this thy wrath ſo hote?
We feare thy furie be ſo fierce,
that death ſhalbe our lote.

8 Thou haſt ſo marked our miſdedes,
that they are in thy mynde:
Our ſecret ſinnes are in thy ſight,
as though none grace ſhulde finde.

9 For when thyne anger kindled is,
our dayes conſume foorth with:

Then end our yeares as thoughts moſte vaine,
which haue in them no pith.
10 The dayes of man we finde to be
of yeares ten and thre ſkore:
And though that ſome by nature ſtrong
atteine to liue ten more.

Yet is their ſtrength (bragge wat they liſt)
but labour grief and care,
And paſſeth hence to haſte they r end,
yer they them ſelues beware.
11 Yet who regardeth wel the power
of this thy wrath ſo great?
All ſuche truely as do thee knowe,
thy plagues when thou doſt threat.

12 Theach vs therfore to count our dayes
that we our heartes may bend
To learne thy wiſedome and thy trueth:
for that ſhulde be our end.
13 Turne yet againe: ô Lord, how long?
wilt thou be angrie ſtil?
Be mercifull vnto thy flocke,
and graunt them thy good will.

14 Oh, fill vs with thy mercies great
in the ſwete morning ſpring:
Sowe reioyce ſhall all our dayes,
and eke be glad and ſing.
15 Declare eftſones ſome ſigne of loue,
thy ſcurges to aſſwage:
And for the yeares of our diſtres,
ſuſteining ſuch great plagues,

16 Shew foorth thy mercie, thine owne worke
vnto thy ſeruantes deare:
And let thy glorie to their ſeede,
for euermore appeare.
17 And let the beautie of the Lord

vpon vs ſtill remayne.
Lord, proſper thou our handie worke,
and ſtill the ſame maintayne.

PSALME XCI. W. Ke.

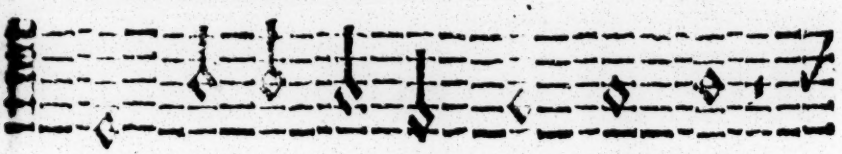
Here is deſcribed in what aſſurance he liueth that putteth his whole truſt in God, and committeth hym ſelfe wholy to his protectiõ in all tentations. A promiſe alſo of God to thoſe that loue him, knowe him and truſt in him, to deliuer them and giue them immortall glorie.



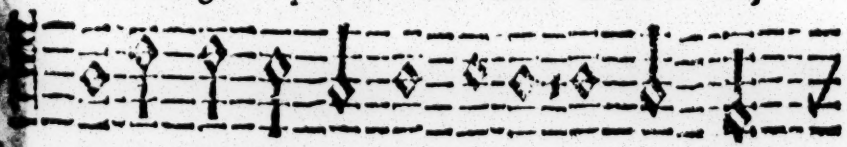
Who ſo with ful intent and mynde,



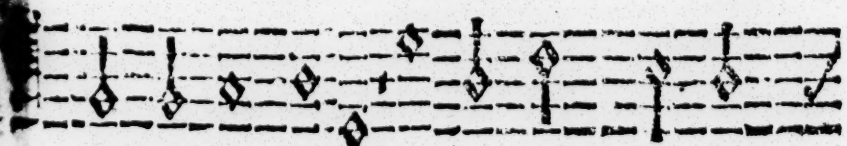
In God moſte high him ſelfe doth ſtaye:



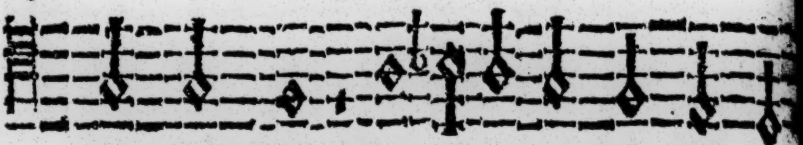
His mightie power that man ſhall finde,



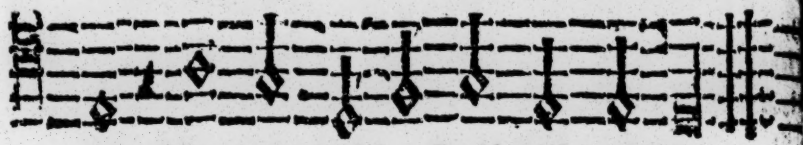
A ſure defence to be alway: And now ſay



to the Lord wil I, O thou myne hope and



forte moſt ſure. He is my God, thus will I



cry: My truſte in him ſhall ſtill endure.

3 He ſurely wil thee freely ſet
Farre from the craftie hunters ſnare:
So that thou nedeſt not feare his net,
Nor yet for plagues no whit to care.
4 Vnder his wings he will thee hide,
And there thee kepe ful wel ſhal he:
Thee to defend on eyther ſide,
His trueth ſhal ſtil thy buckler be.

5 Thou ſhalt not nede to be diſmayde,
For any feare to come by night:
Nor of the arrowe be afrayde,
Which foorth is ſhot, when it is light:
6 Nor yet the peſtilence to feare,
Which in the darke doth muche anoye:
Nor of the plague at none day cleare,
Which doth full oft great heapes deſtroye.

7 A thouſand at thy ſide ſhal fall,
And at thy right hand, thouſands ten:
But vnto thee no hurt at all
Shal once ſo muche as touche thee then.
8 Thyne eyes ſhal certeinely beholde,
What recompenſe the wicked haue.
9 For that the Lord, as thy ſtrong holde
Thou haſt him made, thy ſoule to ſaue.

10 There ſhal none il thee apprehend,
Nor yet thy tabernacle touche:

11 For he his Angels foorth doth ſend,
And giueth them charge to kepe all ſuche.
12 So warely ſhal they thee defend,
That harme thou ſhalt be ſure of none,
Nor yet ſo muche as once offend,
Or daſh thy foote againſt a ſtone.

13 Thou ſhalt vpon the lions tread,
The dragon and the aſpe alſo:
Theſe ſhall of thee be ſtil in dread:
Thou ſhalt vpon them walke and go:
For ſo the Lord him ſelfe hath ſworne.
14 Becauſe, ſaith God, he knewe my Name
I ſurely wil exalt his horne,
And ſuche confounde as ſeke his ſhame.

15 On me he ſhal cal in his nede,
And I wil heare him out of doubt:
His troubles end wil I with ſpede,
And wil him glorifie throughout.
16 Of yeares he ſhal haue his deſire,
That he the ſame ful wel may ſpend:
My ſauing health and loue entier,
To do him good ſhal haue none end.

PSALME XCII. I. Hop.

¶ *This Pſalme was made to be ſoung on the Sabboth, to ſtirre vp the people to acknowledge God, & to praiſe him in his workes, the prophet reioyceth therein. But the wicked is not able to conſider, that the vngodly, when he is moſte floriſhing, ſhall moſte ſpedely periſhe. In the end is deſcribed the felicitie of the iuſte planted in the houſe of God to praiſe the Lord.*

¶ Sing this as the 89. Pſalme.

A Thing both good and mete truely,
is it, to laude the Lord:
And to thy Name (ô Lord moſte hie)
to ſing in one accorde.

2 To ſhewe the kindnes of the Lord,
betyme yet day be light.
And eke declare his trueth abrode,
when it doth drawe to night.

3 Vpon ten ſtringed inſtrument,
on lute and harpe ſo ſwete,
With all the mirth you can inuent,
of inſtrumentes moſte mete.
4 For thou haſt made mè to reioyce
in things ſo wrought by thee:
And I haue ioy in heart and voyce
thy handie workes to ſee.

5 O Lord how glorious and how great,
are all thy workes ſo ſtoute?
So deeply are thy counſels ſet,
that none can trye them out.
6 The man vnwiſe he doth not knowe,
how this is brought to paſſe:
Nor yet the Idiot foole alſo,
doth vnderſtand this caſe.

7 When ſo the wicked at theyr will
as graſſe do ſpring full faſt:
They when they flooriſh in their il,
for aye ſhalbe made waſt.
8 But thou art mightie (Lord moſte hye)
yea, thou doſt raygne therefore:
In euerie tyme eternally,
both now and euermore.

9 For why (ô Lord) beholde and ſee,
beholde thy foes, I ſay:
How all that worke iniquitie,
ſhal periſh and decay.
10 But thou, lyke th'vnicorne this while,
ſhalt lift my horne on hie,
With freſh and new prepared oyle

thyne oynted king am I.

11 And of my foes before myne eyes,
shal see the fall and shame:
Of all that vp against me ryse
myne eare shall heare the same.
12 The iust shal florish vp on hie,
as Date trees bud and blowe:
And as the Ceders multiplie,
in Lybanus that growe.

13 For they are planted in the place,
and dwelling of our God:
Within his courtes they spring a pace
and florish all abrode.
14 And in their age much frute shall bring
both fat and wel besene:
And pleansantly both bud and spring,
with boughes and braunches grene.

15 To shew that God is good and iust,
and vpright is his will:
He is my rocke, my hope, and trust:
in him there is none il.

PSALME XCIII. I. Hop.

¶He praiseth the power of God in the creation of the worlde, and beateth downe al people which list thē vp against his maiestie, and prouoked to consider his promises.

¶Sing this as the 77. Psalme.

THe Lord as King, aloft doth raygne
in glorie goodly dight:
And he to shewe his strength and maine,
hath girt him self with might.
2 The Lord lykewise the earth hath made,
and shaped it so sure:
No might can make it moue or fade,
at stay it doth endure.

3 Yer that the world was made or wrought
thy ſeate was ſet before:
Beyond all tyme that can be thought,
thou haſt bene euermore.
4 The floudes, ô Lord, the floudes do ryſe
they roare and make a noyſe:
The floudes, I ſay, did enterpriſe,
and lifted vp their voyce.

5 Yea, though the ſtormes aryſe in ſight,
though ſeas do rage and ſwel:
The Lord is ſtrong and more of might,
for he on hye doth dwel.
6 And loke what promiſe he doth make,
his houſeholde to defend:
For iuſt and true they ſhal it take,
all tymes withouten end.

PSALME XCIIII. W. Ke.

¶He prayeth vnto God againſt the violence and arrogancie of tyrants, warning them of Gods iudgement. Then doth he comforte the afflicted by the goodneſſe of theyr afflictions, as he felt in him ſelf and diſcerned in others, and by the ruine of the wicked whome God will deſtroye.

¶Sing this as the 41. Pſalme.

O Lord, ſince vengeance doth to thee,
and to none els belong:
Now ſhewe thy ſelfe, ô Lord, our God,
with ſpede reuenge our wrong.
2 Ariſe, thou great Iudge of the worlde,
and haue at length regarde:
That as the proude deſerue and do,
thou wilt them ſo rewarde.

3 O Lord, how long ſhal wicked men
triumph thy flocke to ſlaye?
Yea, Lord, how long? for they triumph,
as though

as though, who now but they?
4 How long ſhal wicked doers ſpeake?
their great diſdayne we ſee:
Whoſe boaſting pryd doth ſeme to threat
no ſpeache, but theirs to be.

5 O Lord, they ſmite thy people downe,
not ſparing yong nor olde:
Thyne heritage they ſo torment,
as ſtrange is to beholde.
6 The widowe and the ſtranger both,
they murther cruelly:
The Fatherles they put to death,
and cauſe they knowe none why.

7 And yet ſay they, Tuſh Tuſh, the Lord
wilt not beholde this dede:
Ne yet will Iacobs God regarde
the things by vs decrede.
8 But now take hede, ye fooles vnwiſe,
among the folke that dwel:
Yet fooles, I ſay, when wil ye weigh,
or vnderſtand this wel?

9 He that the eare did plant and place,
ſhal he be ſlowe to heare?
Or he that made the eye to ſee,
ſhall he not ſee moſte cleare?
10 Or he that plagude the heathen folke,
and knowledge teacheth men,
To nurture ſucke as went aſtraye:
ſhal he not puniſh then?

11 The Lord our God who man did frame,
his very thoughtes doth knowe:
And that they are both vile and vaine,
to him is knowne alſo.
12 But bleſſed is the man, ô Lord,
whome thou doſt bring in awe:

And teacheſt him by this thy rodde,
to loue and feare thy lawe.

13 That thou maiſt giue him reſt and eaſe,
in tyme of troubles great:
When that the pit is digged vp
th'vngodly for to eat.
14 Surely the Lord wil neuer faile
his people, which him loue:
Ne yet forſake his heritage,
which he doth ſtil approue.

15 For iudgement now with trueth ſhall ioyne,
that iuſtice may be free:
And ſuche as be vpright in heart,
thereof full glad ſhal be.
16 Who now wil vp and ryſe with me,
againſt this wicked band?
Or who againſt theſe workers il
on my parte ſtoute will ſtand?

17 If that the Lord had not me helpt,
doutles it had bene done:
To wit, my ſoule in ſilence brought,
and ſo my foes had wone.
18 But though my foote did ſwiftly ſlide,
yet when I did it tell,
Thy mercies, Lord, ſo held me vp,
that I there with not fell.

19 For in the heapes of ſorowes ſharpe,
that did myne heart oppreſſe:
Thy mercies were to me ſo great,
they did my ſoule refreſhe.
20 Wilt thou, vaine man, haue ought to do
with that moſte wicked chaire:
Which forgeth miſchief as a lawe,
without remorſe or feare?

21 Againſt the ſoules of godly men

they all with speede conuent,
And so condemne the giltles blood,
of the poore innocent.
22 But yet the Lord is my refuge
in all these dangers depe:
And God the rocke is of myne hope,
who alwayes doth me kepe.

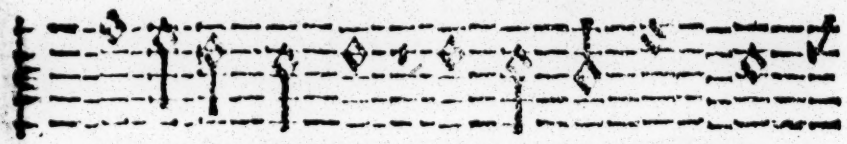
23 He wil rewarde their wickednes,
and in his wrath them kil:
Yea, them destroy shal God our Lord:
for he both can and wil.

PSALME XCV. I. Hop.

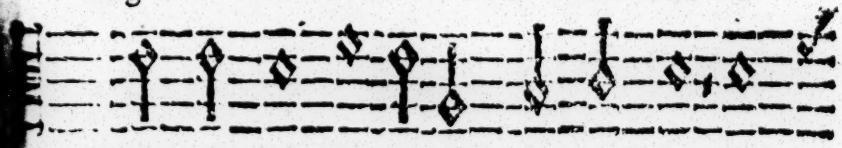
An earnest exhortation to praise God for the gouernement of the world, & the election of his Church. An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernes, for the which they might not enter into the land of promise.



O Come let vs lift vp our voyce, and



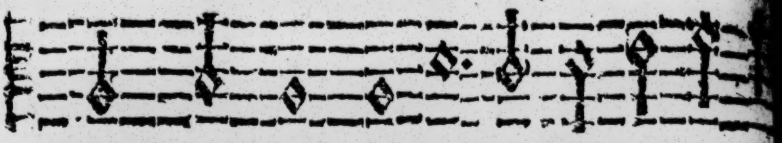
sing vnto the Lord: In him our rocke of



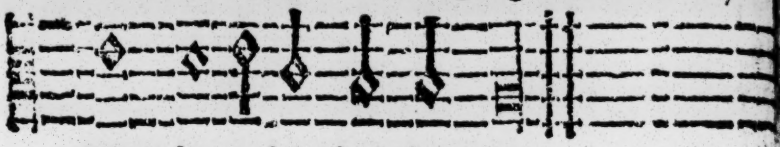
health reioyce, let vs with one accord, Yea



let vs come before his face, to giue him



thankes and praiſe. In ſinging Pſalmes vnto him



grace let vs be glad alwayes.

3 For why? the Lord he is (no doubt)
a great and mightie God:
A King aboue all Gods throughout,
in all the worlde abrode.
4 The ſecretes of the earth ſo deepe,
and corners of the land:
The toppes of hilles that are ſo ſteepe,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is
his hand hath made of nought.
6 Come let vs bowe and praiſe the Lord,
before him let vs fall:
And kneele to him with one accorde
the which hath made vs all.

7 For why? he is the Lord our God,
for vs he doth prouide:
We are his folke, he doth vs feede,
his ſhepe, and he our guide.
8 To day if ye his voyce wil heare,
then harden not your heart:
As ye with grudgeing many a yeare,
prouokt me in deſert.

9 Where as your fathers tempted me,
my power for to proue:
My wondrous workes when they did ſee,

yet ſtill they wolde me moue.
Twiſe twentie yeare they did me greue
and I to them did ſay:
They erre in heart, and not beleue,
they haue not knowne my way.

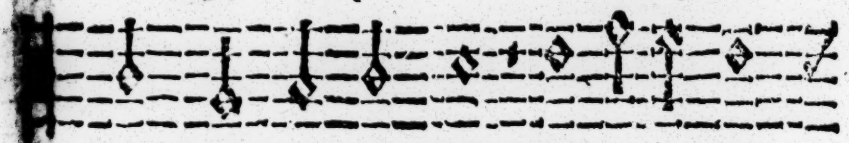
Wherefore I ſware when that my wrath
was kindled in my breſt:
That they ſhulde neuer tread the path,
to enter to my reſt.

PSALME XCVI. I. Hop.

¶ An exhortation both to the Iewes and Gentiles to praiſe God for his mercie. And this ſpecially ought to be referred to the Kingdome of Chriſt.



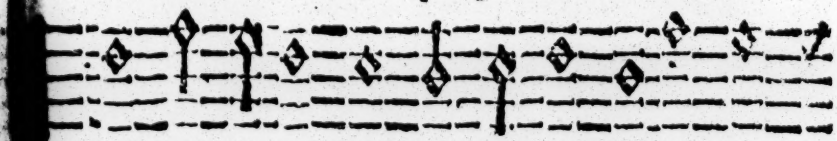
Ing ye with praiſe vnto the Lord, new



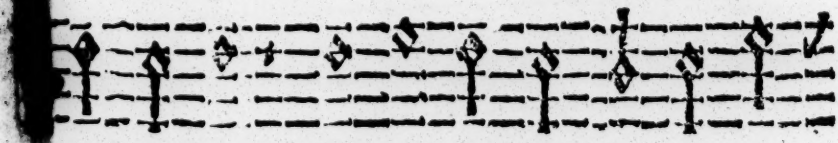
ſonges of ioye and mirth: Sing vnto him



with one accorde, all people on the earth.



Yea, ſing vnto the Lord, I ſay, praiſe ye his



holy Name: Declare and ſhew from daye to



day, ſaluation by the ſame.

3 Among the heathen eke declare
his honour rounde about:
To ſhew his wonders do not ſpare,
in all the worlde throughout.
4 For why? the Lord is muche of might,
and worthy praiſe alway:
And he is to be dread of right
aboue all Gods, I ſay,

5 For all the heathens Gods abrod
are Idoles that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All praiſe and honour eke do dwell,
for aye before his face:
Both power and might lykewiſe excel
within his holy place.

7 Aſcribe vnto the Lord alway,
(ye people of the world)
All might, and worſhip eke (I ſay)
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo
the glorie of his Name:
And eke vnto his courtes do go
with giftes vnto the ſame.

9 Fall downe and worſhip ye the Lord,
within his temple bright:
Let all the people of the worlde,
be fearefull at his ſight.
10 Tell all the worlde, be not agaſt,
the Lord doth reigne aboue:
Yea, he hath ſet the earth ſo faſt,

that it ſhal neuer moue.

And that it is the Lord alone,
that ruleth with princely might:
To iudge the nations euerie one,
with equitie and right.
11 Ye heauens therefore with ioy begin,
and let the earth reioyce:
Thou ſea and all that is therein
crye out and make a noyce.

12 The field ſhal ioy, and euerie thing,
that ſpringeth of the earth:
The woode and euerie tree ſhal ſing
with gladnes, and with mirth.
13 Before the preſence of the Lord,
and comming of his might:
For he ſhal come to iudge the worlde,
with equitie and right.

PSALME XCVII. I. Hop.

¶ *The Prophet exhorteth all to reioyce for the comming of the kingdom of Chriſt, dreadful to the rebels and idolaters, and ioyfull to the iuſt, whom he exhorteth to innocency, to reioyſing and thankeſgiuing.*

¶ Sing this as the 95. Pſalme.

THe Lord doth reigne, whereat the earth
may ioy, with pleaſant voyce:
And eke the yles with ioyfull myrth
may triumphe and reioyce
Both cloudes and darknes eke do ſwel,
and round about him beate:
Yea right and iuſtice euer dwell,
and bide about his ſeate.

Yea fire and heate at once ſhal runne,
and go before his face:
Which ſhal his foes and enmies burne

abrode in euery place.
4 His lightnings eke ful bright did blaſe,
and to the world appeare:
Where at the earth did loke and gaſe,
with dread and deadly feare.

5 The hilles like waxe did melt in ſight
and preſence of the Lord:
They fled before that rulers might,
which gideth all the world.
6 The heauens eke declare and ſhow
his iuſtice foorth abrode:
That all the world may ſee and know
the glory of our God.

7 Confuſion ſure ſhall come to ſuche
as worſhip Idoles vayne:
And eke to thoſe that glory much
dumme pictures to mainteyne.
For all the Idols of the world,
which they as Gods doe call,
Shall feele the power of the Lord,
and downe to him ſhal fall.

8 With ioy Sion heard this thing,
and Iudah did reioyce:
And at thy iudgements they did ſing,
and made a pleaſant noyſe.
9 For thou(ô Lord)art ſet on hie,
in all the earth abrode:
And art exalted wondrouſly
aboue eche other God.

10 All ye that loue the Lord,do this,
hate all things that are il·
For he doth kepe the ſoules of his
from ſuche as wold them ſpill.
11 And light doth ſpring vp to the iuſt
with pleaſure for his parte:

Great ioy, with gladnes, mirth and luſt
to them of vpright heart.

12 Ye righteous in the Lord reioyce,
his holynes proclayme:
Be thankful eke with heart and voyce,
and myndeful of the ſame.

PSALME XCVIII. I. Hop.

¶ An earneſt exhortation to all creatures to praiſe the Lord for his power, mercie and fidelitie in his promiſe by Chriſt, by whome he hathe communicated his ſaluation to all nations.

¶ Sing this as the 95. Pſalme.

O Sing ye now vnto the Lord
a new a pleaſant ſong:
For he hath wrought throughout the world
his wonders great and ſtrong.
With his right hand ful worthely
he doth his foes deuoure:
And get him ſelfe the victorie
with his owne arme and power.

2 The Lord doth make the people know,
his ſauing health and might:
The Lord doth eke his iuſtice ſhewe
in all the heathens ſight.
3 His grace and trueth to Iſrael
in mynde he doth record:
That all the harpe hath ſene right wel,
the goodnes of the Lord.

4 Be glad in him with ioyfull voyce,
all people of the earth:
Giue thankes to God, ſing and reioyce
to him with ioy and mirth.
5 Vpon the earth vnto him ſing,
giue thankes to him with Pſalmes:

Reioyce before the Lord our King,
with trumpets and with shalmes.

6 Yea, let the sea with all therein,
with ioy both roare and swel:
7 The earth lykewise let it beginne,
with all that therein dwel.
8 And let the floudes reioyce their fillies,
and clap their handes apace:
And eke the mountaines and the hilles,
before the Lord his face.

9 For he shal come to Iudge and trye,
the worlde and euerie wight:
And rule the people mightelye,
with iustice and with right.

PSALME XCIX. I. Hop.

¶He commendeth the power, equitie, and excellency of the Kingdome of God by Christ, ouer the Iewes and Gentils and prouoketh them to magnifie the same, and to serue the Lord, folowing the example of the auncient fathers, Moyses, Aaron, and Samuel, who cald vp on God were heard in their prayers.

¶Sing this as the 95. Psalme.

THe Lord doth reigne although at it
the people rage fullsore:
Yea, he on Cherubin doth sit,
though all the world would roare.
2 The Lord that doth in Sion dwell,
is high and wondrous great:
Aboue all folk he doth excell,
and he aloft is set.

3 Let all men prayse thy mighty name:
for it is fearefull sure:
And let them magnifie the same

that holy is and pure.
4 The princely power of our king
doth loue iudgement and right:
Thou rightly ruleſt euery thing
in Iacob, through thy might.

5 To praiſe the Lord our God deuiſe,
all honour him accord
His footeſtole worſhip ye likewiſe,
he is the holy Lord.
6 Moyſes, Aaron, and Samuell,
as prieſtes on him did call:
When they did pray he heard them well,
and gaue them aunſwer all.

7 Within the cloude to them he ſpake,
then did they labour ſtill
To kepe ſuche lawes as he did make,
and pointed them vntill.
8 O Lord our God thou dideſt them heare
to thee when they did ſpeake,
Thy mercy did on them appeare,
though thou there ſinnes didſt wreake.

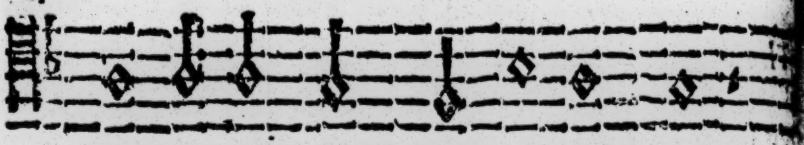
9 Giue laude and prayſe to God our Lord
within his holy hill:
For why our God throughout the world
is holy euer ſtill.

PSALME C. W. Ke.

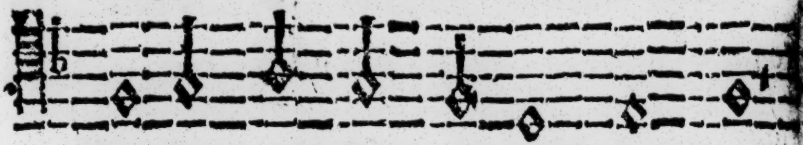
He exhorteth all to ſerue the Lord, who hath choſen vs, and preſerued vs, and to entre into his aſſemblies to praiſe his Name.



ALl people that on earth do dwell,



Sing to the Lord with chereful voyce:



Him ſerue, with feare, his praiſe foorth tel:



Come ye before him and reioyce.

3 The Lord ye knowe, is God in dede:
Without our aide, he did vs make:
We are his folke: he doth vs fede,
And for his ſhepe he doth vs take.

4 Oh, enter then his gates with praiſe:
Approche with ioye his courtes vnto:
Praiſe, laude, and bleſſe his Name alwayes
For it is ſemely ſo to do.

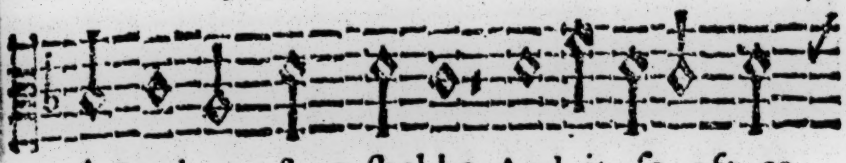
5 For why? the Lord our God is good,
His mercy is for euer ſure:
His trueth at all tymes firmely ſtoode,
And ſhal from age to age indure.

PSALME CI. W. Ke.

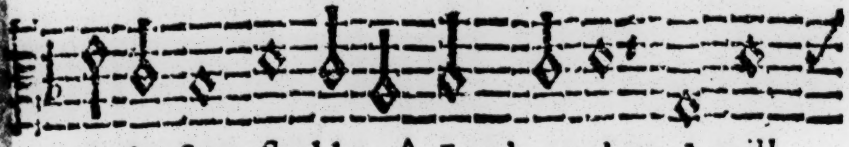
¶ *Dauid deſcribeth what gouernement he wil obſ*
in his houſe and kingdome. He wil puniſh the wic
rect, by rotting out the wicked, and promiſeth to
riſh the godly perſonnes.



F mercie and of iudgement both,



O Lord, my ſong ſhal be. And it ſo oft as



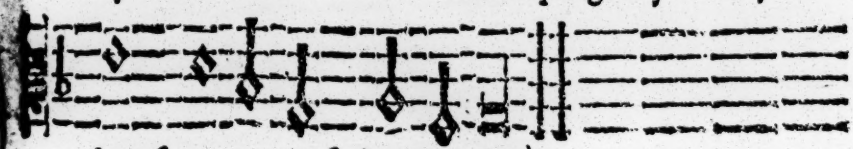
I do ſing ſhal be, O Lord, to thee. I will



my wayes with wiſedom guide, til thou



my ſtate erect: And walke vprightly in myne



houſe, as one of thyne elect.

3 No wicked thing wil I attempt,
but from the ſame refraine:
I hate the ſinnes of faithles folke,
no ſuche wil I maintaine.
4 The frowarde heart may take his leaue
ſuche ſhal not with me dwel:
As for the proude and wicked men,
I wil with force expel.

5 Whoſo his neighbour doth backebite,
that man wil I deſtroye:
And who ſo hath a proude high looke,
I will the ſame anoye.
6 For ſuche as leade a godlie life,

and wickednes forsake.
Wil I defend: and more them that,
my seruants wil them make.

7 Whoso is bent to vse deceite,
mine house is not for suche:
The lyer may I not beholde:
his lies I hate so muche,
8 Th'vngodlie soone wil I destroye,
which dwell the land about:
And from the citie of the Lord
all wicked men roote out.

PSALME CII. I. C.

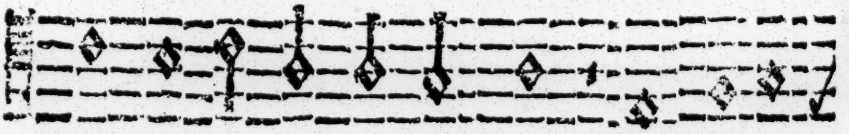
¶ It semeth that this prayer was appointed to the faithful to pray in the captiuitie of Babylon. A consolation for the building of the Churche: whereof followeth the prayse of God to be published vnto all posteritie. The conuersion of the Gentiles, and the stabilitie of the Church.



LOrd to myne humble sute giue eare.



And let my crye fore the appeare: hyde

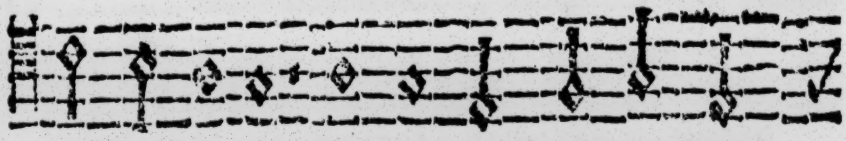


not thy face this troublous tyme. But when I



call, thyne eares enclyne: Make haste to heare

me



me(Lord,I pray) For lyke as ſmoke conſumth



away: So are my dayes here on this earth,



And all my bones partcht as an hearth.

4 Like the mowne graſſe withered and dry
Suche is myne heart,becauſe that I
Through greif my bread forgat to eat.
5 For through my voyce of gronings great
My bones vnto my ſkynne do ſtick
6 Yea I the Pelican am like
Which doth in wildernes abide:
And like the owle of deſerts wyde.

7 As on the howſe toppe all alone
The ſparowe doth herſelfe bemone:
Euen ſo I watche throughout the night:
8 For daylie,lo,my foes me ſpight,
And they that thus do rage and ſcorne
With one conſent my death haue ſworne.
9 Aſhes ate as bread through wo,
And blent my cup with teares alſo.

10 This,Lord,me happeth for thyne yre,
And for thy wrath ſo hote as fire:
For thou in high eſtate me plaſte,
And downe to duſt againe haſt caſt.
11 My dayes are lyke the fading ſhade:
I lyke the wythred graſſe am made.

22 But Lord, thou ſtil abydeſt ſure,
Thy memorie for aye doth dure.

23 Thou wilt aryſe for Sion hill,
And graunt thy mercy her vntill:
For lo, the tyme, the tyme (I ſay)
Of mercie Lord is come this day,
24 For in her ſtones, thy ſeruantes luſt.
And pitie take vpon her duſt.
25 So ſhal the heathen feare thy Name,
And earthly Kings thy glorious fame.

26 What thyme the Lord ſhal Sion reare,
And in his glorie ſhal appeare.
27 And to the deſolate him bend,
Deſpyſing not their ſute t'attend.
28 This ſhal be written for the race,
That after ſhal ſuccede in place:
Yea people yet vncreated,
The Lords renoume abrode ſhal ſpread.

29 For from his holy temple hye,
The Lord our God hath caſt his eye:
From heauen the earth beholde did he.
30 The priſoners grones to heare and ſee,
And ſet the damned free from care.
31 That they in Sion may declare,
This holy Name of God alwayes
And in Ieruſalem his praiſe.

32 When to conuene the folke accorde,
And kingdomes all to ſerue the Lord.
33 My ſtrength he bated in the wayes
And ſhorter cut my lyfe and dayes.
34 Wherefore I ſaid, my God moſte hye
In midſt my lyfe let me not dye:
Thy yeares eternally endure,
From age to age abyding ſure.

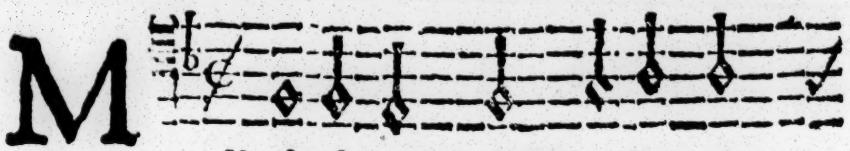
35 Thou in times paſt the earth didſt ground

Thyne

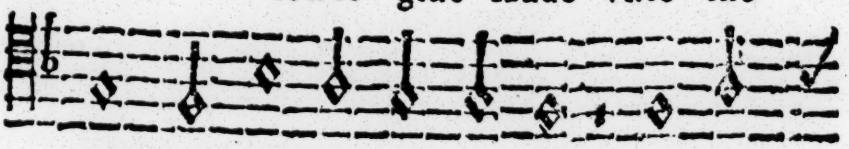
Thyne handy worke the heauens are fownd.
26 They periſh ſhal, thou ſtanding ſtil,
They ſhal waxe ould as garments wil
Thou changing them, they ſo ſhal byde.
27 But thou art one, whoſe yeres not ſlide
28 Thy ſeruants ſonnes for ay ſhal laſt
And in thy ſight their ſeed ſtand faſt.

PSALME CIII. Tho. Ster.

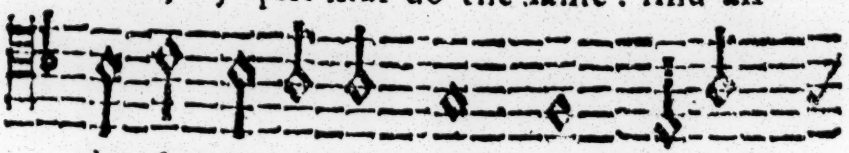
¶ *This is a Pſalme moſte excellent, wherein the prophet doth prouoke men and Angels, and all creatures to praiſe the Lord for his fatherly mercies, and deliuerance of his people from all euills, for his prouidence ouer all things, and the preſeruation of his faithful.*



MY ſoule giue laude vnto the



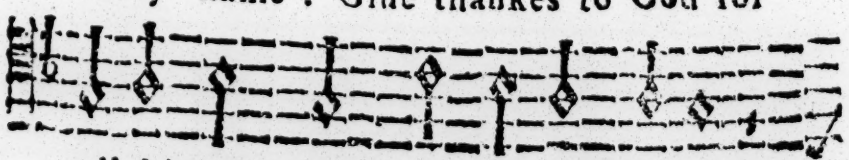
Lord, my ſprit ſhal do the ſame: And all



the ſecretes of myne heart prayſe ye his



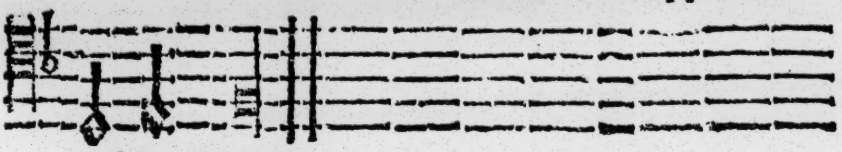
holy name: Giue thankes to God for



all his giftes, ſhewe not thy ſelfe vnkinde:



And ſuffer not his benefites to ſlippe out



of thy mynde.

3 That gaue thee pardone for thy faultes,
and thee reſtorde againe:
For all thy weake and fraile diſeaſe,
and healde thee of thy paine.
4 That did redeme thy lyfe from death,
from which thou couldſt not flee:
His mercy and compaſſion both,
he did extend to thee.

5 That filde with goodnes thy deſire,
and did prolong thy youth:
Like as the Egle caſteth her bil,
whereby her age renueth.
6 The Lord with iuſtice doth repaye,
all ſuche as be oppreſt:
So that their ſuffrings and their wrongs
are turned to the beſt.

7 His wayes and his commandementes
to Moyſes he did ſhowe,
His counſels and his valiant actes
the Iſralites did knowe.
8 The Lord is kinde and mercyful,
when ſinners do him grieue:
The ſloweſt to conceiue a wrath,
and redieſt to forgiue.

9 He chidthe not vs continually,
thogh we be full of ſtrife:

Nor kepthe our fautes in memorie,
for all our ſinfull life.
10 Nor yet according to our ſinnes
the Lord doth vs regarde:
Nor after our iniquities
he doth not vs reward.

11 But as the ſpace is wondrous great,
twixt earth and heauen aboue:
So is his goodnes muche more large
to them that do him loue.
12 God doth remoue our ſinnes from vs
and our offenſes all:
As farre as is the ſunne ryſing,
full diſtant from his fall.

13 And loke what pitie parentes deare,
vnto their children beare:
Like pitie beareth the Lord to ſuche,
as worſhip him in feare.
14 The Lord that made vs, knowth our ſhape
our moulde and facion iuſt,
How wealke and fraile our nature is,
and how we be but duſt.

15 And how the tyme of mortal men
is lyke the witring hay:
Or lyke the floure right faire in field,
that fadthe full ſoone away.
16 Whoſe gloſſe and beautie ſtormie windes,
do vtterly diſgrace:
And make that after their aſſaltes
ſuche bloſſomes haue no place.

17 But yet the goodnes of the Lord,
with his ſhall euer ſtand:
Their childrens children do receiue
his righteouſnes at hand.
18 I meane, which kepe his couenant

with all their whole desire:
And not forget to do the thing,
that he doth them require.

19 The heauens hie are made the seat
and foote stole of the Lord:
And by his power imperiall
he gouerneth all the worlde.
20 Ye Angels which are great in power,
praise ye,and blesse the Lord:
Which to obey and do his wil,
immediatly accord.

21 Ye noble hoste and ministers,
cease not to laude him stil:
Which ready are to execute
his pleasure and his wil.
22 Ye all his workes in euerie place,
praise ye his holy Name:
Myne heart my mynde,and eke my soule
praise ye also the same.

PSALME CIIII. W. Ke.

¶ *An excellent Psalme to prayse God for the creation of the worlde and the gouernance of the same by his merueilous prouidence: wherein the prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.*

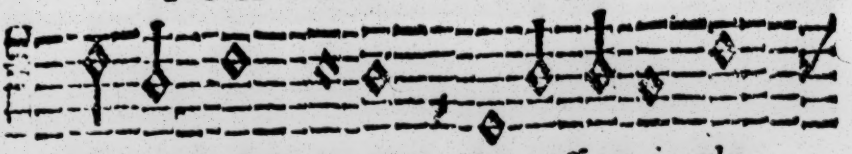


MY soule praise the Lord, speake

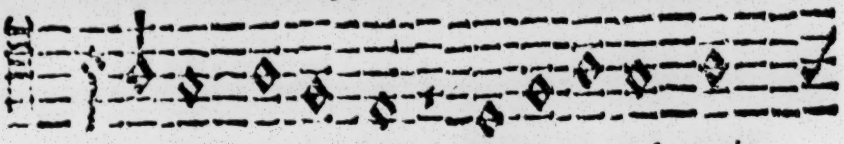


good of his name, O Lord our great God

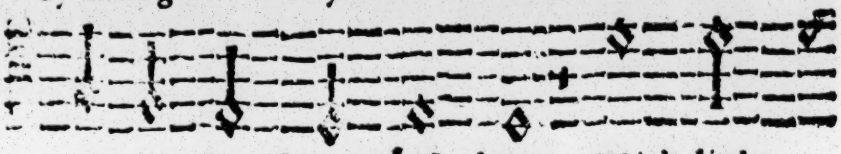
how



how doſt thou appeare, ſo paſſing in glo-



ry that great is thy fame: Honour and maie-



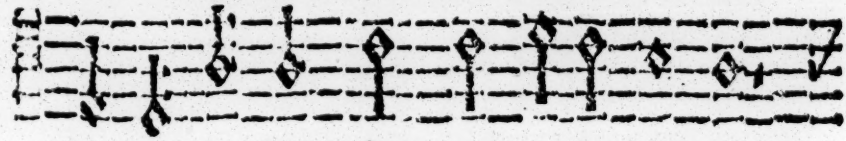
ſtie in thee ſkyne moſt cleare. With light



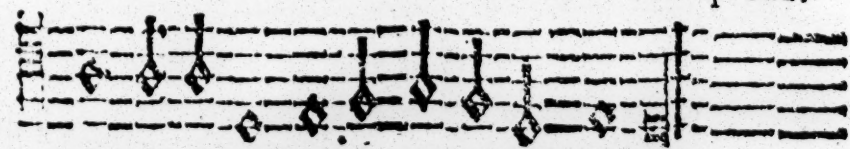
as a robe, thou haſt thee be clead, whereby



all the earth thy greatnes may ſe, The



heauens in ſuche ſorte thou alſo haſt ſpread.



That it to a curtaine compared may be.

3 His chamber beames lye
in the cloudes full ſure,
Which, as his charet,
are made him to beare:
And there with muche ſwiftnes

his courſe doth indure,
Vpon the wings ryding
of winde in the aire.
4 He maketh his ſprites
as herauldes to go:
And lightnings to ſerue
we ſee alſo preſt:
His wil to accompliſh
they runne to and fro:
To ſaue, or conſume things,
as ſemeth him beſt.

5 He groundeth the earth
ſo firmely and faſt,
That it once to moue
none haue ſhal ſuche power.
6 The depe a faire couering
for it made thou haſt,
Which by his owne nature
the hilles wolde deuoure,
7 But at thy rebuke
the waters do flee,
And ſo giue due place,
thy worde to obeye:
At thy voyce of thunder
ſo feareful they be,
That in their great raging
they haſte ſone away.

8 (The mountaines ful high
they then vp aſcend:
If thou do but ſpeake,
they worde they fulfil:
So lykewiſe the valleis
moſte quickely deſcend,
Where thou them appointeſt,
remayne they do ſtil.)
9 Their bondes haſt thou ſet
how farre they ſhall runne,

So as in their rage
not that paſſe they can:
For God hath appointed,
they ſhal not returne
The earth to deſtroye more,
which made was for man.

10 He ſendeth the ſprings
to ſtrong ſtreames or lakes,
Which runne do ful ſwift
among the hudge hilles.
11 Where both the wilde aſſes
theyr thirſt oft tymes ſlakes,
And beaſtes of the mountaines
thereof drinke their filles.
12 By theſe pleaſant ſprings
or fountaines ful faire,
The foules of the aire
aby de ſhal and dwel:
Who moued by nature
to hoppe here and there,
Among the grene branches
theyr ſongs ſhal excel.

13 The mountaines to moiſte
the cloudes he doth vſe:
The earth with his workes
are wholy repleat.
14 So as the brute cattel
he doth not refuſe,
But graſſe doth prouide them,
and herbe for mans meat.
15 Yea, bread, wine, and oyle
he made for mans ſake,
His face to refreſh,
and heart to make ſtrong.
16 The Ceders of Liban
this great Lord did make,

Which trees he doth nouriſh,
that growe vp ſo long.

17 In theſe may birdes buylde,
and make there theyr neſt:
In fyrre trees the ſtorckes
remaine and abyde:
18 The high hilles are ſuccoures
for wilde goates to reſt,
And eke the rocks ſtonie
for conies to hide.
19 The moone then is ſet
her ſeaſones to runne.
The dayes from the nights
thereby to diſcerne:
And by the deſcending
alſo of the ſunne,
The colde from heate alwaye
thereby we do learne.

20 When darknes doth come
by Gods wil and power,
Then creepe foorth do all
the beaſtes of the wood:
21 The Lions range roaring
theyr preye to deuoure.
But yet it is thou, Lord,
which giueſt them foode.
22 Aſſone as the ſunne
is vp, they retire.
To couche in their dennes
then are they full faine.
23 That man do his werke may
as right doth require:
Til night come and call him
to take reſt againe.

24 How ſondrie, ô Lord,
are all thy workes founde:

With wiſedome full great
they are in dede wrought:
So that the worlde all whole
of thy praiſe doth ſounde,
And as for thy riches,
they paſſe all mens thought.
25 So is the great ſea,
which large is and broade,
Where things, that creepe, ſwarme,
and beaſtes of eche ſorte.
26 There both mightie ſhippes ſaile,
and ſome lye at roade:
The whale hudge and monſtrous
there alſo doth ſporte.

27 All things on thee wayte:
thou doſt them relieue,
And thou in due tyme
ful wel doſt them fede.
28 Now when it doth pleaſe thee
the ſame ſo to giue,
They gather ful gladly
thoſe things which they nede.
Thou openeſt thyne hand,
and they finde ſuche grace,
That they with good thungs
are filled we ſe:
29 But ſore are they troubled,
If thou turne thy face.
For if thou their breath take,
vile duſt then they be.

30 Againe, when thy ſprite
from thee doth procede,
All things to appoint,
and what ſhal inſue,
Then are they created,
as thou haſt decreed,

And doſt by thy goodnes
the drye earth renewe.
31 The praiſe of the Lord
for euer ſhal laſt,
Who may in his workes
by right wel reioyce.
32 His loke can the earth make
to tremble full faſt,
And lykewiſe the mountaines
to ſmoke at his voyce.

33 To this Lord and God
ſing wil I alwayes:
So long as I liue,
my God praiſe wil I.
34 Then am I moſte certaine
my wordes ſhall him pleaſe:
I wil reioyce in him,
to him wil I crv.
35 The ſinners, ô Lord,
conſume in thyne ire,
And eke the peruerſe,
them roote out with ſhame:
But as for my ſoule, now
let it ſtill deſire,
And ſay with the faithfull,
praiſes ye the Lordes Name.

PSALME CV. I. C.

¶He praiſeth the ſingular grace of God, who hath of all the people of the worlde choſen a peculiar people to him ſelfe, and hauing choſen thē, neuer ceaſeth to do them good, euen for his promiſe ſake.

¶Sing this as the 104. Pſalme.

O Praiſe ye the Lord,
and call on his Name.
Among the folke ſhewe

his

his noble workes wrought
2 Sing prayses, sing to him
to set foorth his fame:
And talke of the wonders
he hath to passe brought.
3 In his holy Name
reioyce and be light:
And let their heartes ioye
which seeke for the Lord.
4 Seeke ye our God holy,
his strength and his might:
His face to beholde still
for euer accorde.

5 His meruailous workes
kepe fixt in your mynde:
His signes and iudgements
which he by mouth spake.
6 Ye sede of his seruant
Abraham by kynde:
And you sonnes of Iacob
whome he his doth take.
7 He is our Lord God,
whose iudgements are knowne
Throughout all the earth.
8 And he aye certaine
His promise remembred,
once made to his owne:
For thousandes of ages
to byde and remaine.

9 Th'agrement (I say)
with Abraham made:
Which vnto Isack
by othe he did sure.
10 Confirming it Iacob
for a lawe and trade,
And bonde to Israel

alwayes to endure.
11 Saying, in this wiſe,
to thee giue I ſhall,
As lot to enioye
the Cananites grounde.
12 Albeit they were then
in nomber but ſmall:
Yea, fewe and ſtrangers
throughout the land founde.

13 And from place to place,
did walke to and fro:
And from one Kingdome,
to other folke moue.
14 Yet ſuffred he no man,
them wrong for to do:
But thus, for theyr ſakes, he
great kings did reproue.
15 Touche not myne oynted,
nor harme not at all
My Prophetes moſte deare.
16 And on the whole earth.
A famine extreame then,
to come he did call:
Which vtterly ſtroyed
theyr ſtore whole, with dearth.

17 Yet ſent he before,
a man to prouide:
Euen Ioſeph his owne
ſoulde into ſeruage.
18 Whoſe feete they in ſtockes held,
Yea, he a long tyde:
With fetters of Iron
was kept in bondage.
19 Vntil the tyme came,
his cauſe ſhulde be knowne
And that the Lords worde

his patience had tryde.
20 Then ſent the King for him
and lowſde him full ſoone
The head of the people,
his bandes layde aſyde.

21 Who made him the Lord
his houſe ouerall:
And of his ſubſtance,
the ruler and ſtay.
22 That he might his princes
vnto his wil thrall:
And eke teach the Elders,
of wiſedome the way.
23 Then came Iſrael
Into Egipt land
A ſtranger in Cham:
Iacob then abode.
24 Where God did increaſe them
muche lyke the ſea ſand
And made them more mightie
then thoſe them withſtoode.

25 Whoſe heartes he did turne
his people to hate:
And ſeke by diſceit
his ſeruantes t'abuſe
26 But then he ſent Moyſes,
theyr cauſe to debate
And Aaron his ſeruants
whome he did foorth chuſe.
27 They vnto his foes
his meſſage declarde
His ſinnes and wonders
of ham in the land.
28 He darkenes ſent downe then
and darke it appearde:
And theſe not rebelled

to do his command.

29 Theyr waters he turnde
red blood for to be:
He ſlew all their fiſhe.
30 And frogges made to brede
Euen in their Kings chambers.
31 Then alſo ſpake he:
So lyce and flyes ſwarmed
the land through in dede
32 He ſent on them haile
in ſtede of ſwete raine,
And great flames of fire,
theyr countrie throughout.
33 Theyr vines and their figge trees
he ſtrake to theyr paine
And brake downe the trees all
their coſtes rounde about.

34 He ſpake but the worde
and graſhoppers came
With Caterpillers
beyond all mens thought.
35 The graſſe they deuoured
that grewe then in Ham:
And frutes of the greunde all
they brought vnto nought.
36 Alſo the firſt borne
the land through, he ſmot:
Euen the beginning
of theyr force and might.
37 And with golde and ſiluer
brought foorth his owne lot,
Amongſt whoſe Tribes was not
one feble in ſight.

38 Egipt reioyced
when they went away:
For why? vpon them

theyr feare then was fall.
39 The Lord, a cloude ſpread out,
to guide them by day:
And fire to light them
the night ouer all.
40 They did but demand,
and quayles he them ſent:
And with bread from heauen,
he did them ſuffice.
41 The hard rocke he opned,
and waters out went
Euen through the drye places,
like floudes that do ryſe.

42 For he remembred
his holy othe made,
Vnto Abraham
his ſeruant moſte deare.
43 And brought foorth his people
(that were with wo lade)
His owne choſen children,
with ioyfull cheare.
44 The Heathen folkes land
to them he did parte:
The peoples labour
they had to poſſeſſe.
45 That they from his ſtatutes
and lawes ſhulde not ſtart:
Wherefore our Lord God praiſe.
his laude no tyme ceaſe.

PSALME CVI. N.

¶The people diſperſed vnder Antiochus, do magnifie the goodnes of God among the iuſt and repentant: deſiring to be brought againe into the land by Gods merciſull viſitation. And after the manifolde meruels of God wrought in theyr deliuerance foorth of Egypt, and the great ingratitude of the people re-

hearsed. They do pray and desire to be gathered from among the heathen, to the intent they may praise the Name of the God of Israel.

¶Sing this as the 95. Psalme.

PRaise ye the Lord, for he is good,
his mercies dure for aye:
2 Who can expresse his noble actes,
or all his praise displaye?
3 They blessed are that iudgement kepe
and iustly do alwaye:
4 With fauour of thy people, Lord
remember me I praye.

And with thy sauing health, ô Lord,
vouchesafe to visite me:
5 That I the great felicitie
of thyne elect may see.
And with thy peoples ioy, I may
a ioyful mynde possesse:
And may with thyne inheritance
a glorying heart expresse.

6 Both we, and eke our fathers all,
haue sinned euerie one:
We haue committed wickednes,
and lewdly we haue done.
7 The wonders great which thou, ô Lord
hast done in Egipt land,
Our fathers, though they sawe them all,
yet did not vnderstand.

Nor they thy mercies multitude,
did kepe in thankful mynde:
But at the sea, yea the red sea
rebelled moste vnkynde.
8 Nenertheles he saued them.
for honour of his Name:
That he might make his power knowne

and

and spred abrode with fame.

9 The red sea he did then rebuke,
and foorth with it was dryde:
And as in wildernes, so through
the depe he did them guide.
10 He saued them from the cruel hand,
of their dispitefull foe:
And from the enmies hand he did.
deliuer them also.

11 The waters their oppressors vhelmde,
not one was left a line:
12 Then they beleued his wordes, and praise,
in song they did him giue.
13 But by and by, vnthankfully
his workes they cleane forgate:
And for his counsel and his will
they did neglect to wayte.

14 But lusted in the wildernes,
with fond and gredy lust:
And in the desert tempted God,
the stay of all their trust.
15 And then their wanton myndes desire
he suffred them to haue:
But wasting leanesse therewithall
into their soule he gaue.

16 Then when they lodged in the tentes
at Moyses they did grutch:
Aaron the holy of the Lord,
so did they enuy muche.
17 Therefore the earth did open wide,
and Dathan did deuoure,
And all Abrions company,
did couer in that houre.

18 In theyr assembly, kindled was
the hote consuming fire:

And wasting flame did then burne vp
the wicked in his ire.
19 Vpón the hill of Horeb they
an Idole calfe did frame:
And there the molten Image did
they worshipe of the same.

20 Into the likenes of a calfe,
that fedeth on the grasse:
Thus they theyr glorie turnd, and all
theyr honor did deface.
21 And God theyr onely Sauiour,
vnkyndely they forgot:
Which many great and mightie things
in Egipt land had wrought.

22 And in the land of Ham for them,
moste wondrous workes had done:
And by the red sea dreadfull things
performed long agone.
23 Therefore, for their so shewing them
forgetfull and vnkynde:
To bring destruction on them all
he purposde in his mynde.

Had not his chosen Moyses, stoode
before him in the breake:
To turne his wrath, lest he on them
with slaughter shulde him wreake.
24 They did despise the pleasant land,
that he behight to giue:
Yea, and the wordes that he had spoke
they did no whit beleue.

25 But in theyr tents with grudging heart,
they wickedly repynd:
Nor to the voyce of God the Lord,
they gaue an harkning mynde.
26 Therefore against them lifted he,

his

his ſtrong reuenging hand:
Them to deſtroye in wildernes,
yer they ſhuld ſee the land.

27 And to deſtroye theyr ſeede among
the nations with his rode:
And through the countries of the worlde
to ſcatter them abrode.
28 To Baali Peor then they did
a lioyne them ſelues alſo
And ate the offrings of the dead,
ſo they forſoke him tho.

29 Thus with theyr owne inuentions,
his wrath they did prouoke:
And in his ſo inkindled wrath
the plague vpon them broke.
30 But Phinehas ſtoode vp with zeale,
the ſinners vile to ſlaye:
And iudgement he did execute,
and then the plague did ſtay.

31 It was imputed vnto him,
for righteouſnes that day,
And from thencefoorth ſo compted is,
from race to race for aye.
32 At waters eke of Meribah
they did him angrie make,
Yea, ſo farre foorth that Moyſes was
then puniſht for theyr ſake.

33 Becauſe they vext his ſprit ſo ſore,
that in impacient heat:
His lippes ſpake vnaduiſedly,
his feruor was ſo great.
34 Nor as the Lord commanded them
they ſlew the people tho:
35 But were among the heathen mixt,
and learnd theyr workes alſo.

36 And did theyr Idols ſerue, which were
theyr ruine and decay:
37 To fiendes theyr ſonnes and doughters they,
did offer vp and ſlay.
38 Thus with vnkindly murdring knyfe,
the giltles blood they ſpilt:
Yea, their owne ſonnes and doughters blood
without all cauſe of gilt.

Whome they to Canaan Idols then
offred with wicked hand:
And ſo with blood of innocentes,
defiled was the land.
39 Thus were they ſtayned with the workes
of theyr owne filthy way:
And with theyr owne inuentions
a whoring did they ſtray.

40 Therefore againſt his people was
the Lordes wrath kindled ſore,
And euen his owne inheritance
he did abhore therefore.
41 Into the handes of heathen men
he gaue them for a preye:
And made theyr foes, theyr Lords, whom they
were forced to obey.

42 Yea, and their hatefull enemies
oppreſt them in their land:
And they were humbly made to ſtoupe,
as ſubiectes to theyr hand.
43 Full often tymes from thrall had he,
deliuered them before:
But with their counſels they to wrath,
prouokt him euermore.

Therefore they by their wickednes,
were brought ful lowe to lye:
44 Yet when he ſawe them in diſtres,

he hearkned to theyr crye.
45 He calde to mynde his couenant
which he to them had ſwore,
And by his mercies multitude
repented him therefore.

46 And fauour he them made to finde,
before the ſight of thoſe:
That led them captiue from their land,
and erſt had bene theyr foes.
47 Saue vs, ô Lord, that art our God,
ſaue vs, ô Lord we praye:
And from among the heathen folke,
Lord, gather vs awaye.

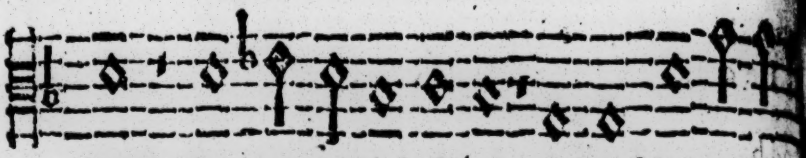
That we may ſpred the noble praiſe,
of thy moſte holy Name:
That we may glorie in thy praiſe,
and ſounde abrode the ſame.
48 The Lord the God of Iſrael,
be bleſt for euermore:
Let all the people ſaye Amen,
praiſe ye the Lord therefore.

PSALME CVII. W. Ke.

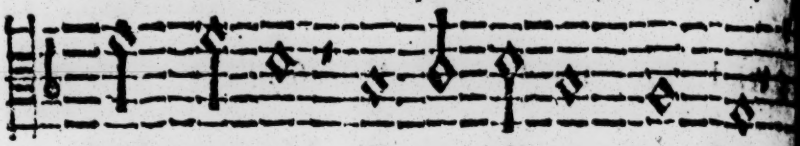
¶ The Prophet exhorteth all thoſe that are redemed by the Lord, and gathered vnto him, to giue thankes for his mercifull prouidence of God, gouerning all things at his good pleaſure, ſending good and euill, proſperitie and aduerſitie, to bring men vnto him. Therefore as the righteous thereat reioyce, ſo ſhall the wicked haue theyr mouthes ſtopped.



Iue thankes vnto the Lord our



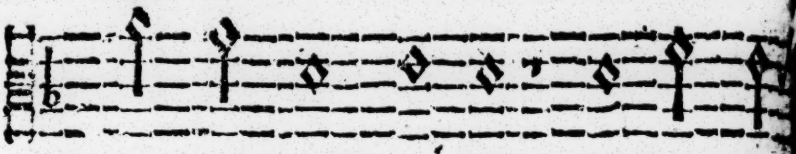
God, for gracious is he: And that his mercy



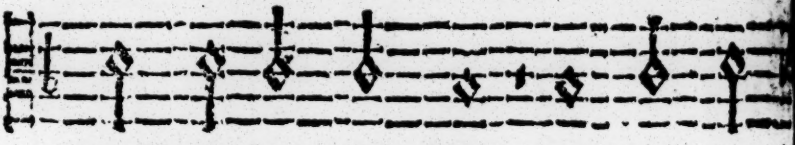
hath none end, all mortall men may ſee,



Suche as the Lord redemed hath, With



thankes ſhuld praiſe his Name, And ſhew how



they from foes were freed, and how he



wrought the ſame.

3 He gathred them foorth of the landes,
that lay ſo farre about:
From Eaſt to weſt, from north to South,
his hand did finde them out.
4 They wandred in the wildernes,
and ſtrayed from the way,
And founde no citie where to dwel,
that ſeruе might for theyr ſtay.

5 Whoſe

5 Whose thirst and honger was so great,
in these desertes so voyde:
That faintnes did them sore assalt,
and eke their soules anoyde.
6 Then did they crye in their distresse
vnto the Lord for aide:
Who did remoue their troublous state,
according as they prayde.

7 And by that way which was moste right
he led them like a guide:
That they might to a citie go,
and there also abide:
8 Let men therefore before the Lord
confesse his goodnes then:
And shewe the wonders that he doth
before the sonnes of men.

9 For he the emptie soule sustainde,
whome thirst had made to faint:
The hongrie soule with goodnes fed,
and did them eke acquainte.
10 Suche as do dwel in darknes depe,
where they of death do waite:
Fast bounde to taste such troubleous stormes
as yron chains do threate.

11 For that against the Lordes owne wordes
they sought so to rebell:
Estéming light his counsels high,
which do so farre excell.
12 But when he humbled them ful lowe,
they then fel do wne with grief:
And none was founde so much to helpe,
whereby to get relief.

13 Then did they crye in their distresse,
vnto the Lord for ayde:
Who did remoue their troublous state,

according as they prayde.
14 For he from darkenes out them brought,
and from deaths dreadful ſhade:
Burſting with force the yron bandes,
which did before them lade.

15 Let men therefore before the Lord
confeſſe his kyndenes then:
And ſhewe the wonders that he doth
before the ſonnes of men.
16 For he threw down their gates of braſſe
and brake them with ſtrong hand:
The yron barres he ſmote in two,
nothing coulde him withſtand.

17 The fooliſh folk great plagues do feele
and can not from them wend:
But heape on me to thoſe they haue,
becauſe they do offend.
18 Their ſoule ſo much did loth all meat
that none they coulde abyde:
Whereby death had them almoſte caught
as they ful truely tryde.

19 Then did they crye in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troublous ſtate,
according as they prayde.
20 For he then ſent to them his worde,
which health did ſone reſtore:
And brought them from thoſe dangers depe
wherein they were before.

21 Let men therefore before the Lord,
confeſſe his kyndnes then:
And ſhewe the wonders that he doth,
before the ſonnes of men.
22 And let them offer ſacrifice
with thankes and alſo feare:

And ſpeak of all his wondrous workes
with glad and ioyfull cheare.

23 Suche as in ſhippes or brittel barkes,
into the ſeas deſcend:
Their marchandiſe through feareful floods
to compaſſe and to end.
24 Thoſe men are forced to beholde
the Lordes workes, what they be:
And in the dangerous depe the ſame
moſte meruellous they ſe.

25 For at his worde, the ſtormie winde,
a ryſeth in a rage:
And ſtirreth vp the ſurges ſo,
as nought can them aſſwage.
26 Then are they lifted vp ſo high,
the cloudes they ſeeme to gayne.
And plunging downe the depth vntil,
their ſoules conſume with paine.

27 And lyke a drunkarde, to and fro,
now here, now there they reele:
As men with feare of wit bereft,
or had of ſenſe no feele.
28 Then did they crye in their diſtreſſe,
vnto the Lord for ayde:
Who did remoue their troublous ſtate,
according as they prayde.

29 For with his worde the Lord doth make,
the ſturdie ſtorme to ceaſe:
So that the great waues from their rage
are brought to reſt and peace.
30 Then are men glad when reſt is come,
which they ſo muche do craue:
And are by him in hauen brought,
which they ſo faine wolde haue.

31 Let men therefore before the Lord

confesse his kyndenes then:
And shewe the wonders that he doth,
before the sonnes of men.
32 Let men in presence of the folke
with praise extol his Name:
And where the Elders do conuent,
let them there do the same.

33 For running floodes to dry desertes
he doth oft change and turne:
And dryeth vp, as it were dust,
the springing wel and burne.
34 A fruteful land with pleasures deckt,
ful barren doth he make:
When on their sinnes, which dwel therein,
he doth iust vengeance take.

35 Againe the wildernes full rude
he maketh frute to beare:
With pleasant springs of water cleare
though none before were there.
36 Wherein suche hungrie soules are set
as he doth freely chuse:
That they a citie may them buylde,
to dwel in for their vse.

37 That they may sowe their pleasant land,
and vineyardes also plant:
To yelde them frutes of suche increase,
as none may seeme to want,
38 They multiplye exceadingly,
the Lord doth blesse them so:
Who doth also their brute meastes make
by nombers great to growe.

39 But when the faithful are lowe brought
by the oppressors stoute:
And minish do through many plagues,
that compasse them about.

40 Them

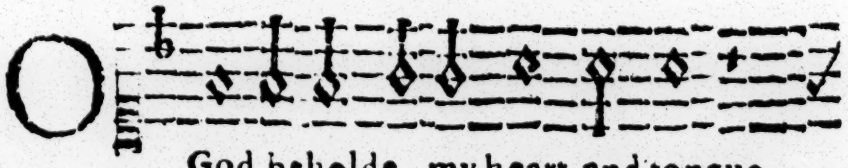
40 Them doth he princes bring to ſhame,
which did them ſo oppreſſe:
And likewiſe cauſed them to erre,
within the wilderneſſe.

41 But yet the poore he raiſeth vp
out of his troubles depe:
And oft tymes doth his trayne augment
muche lyke a flocke of ſhepe.
42 The righteous ſhal behold this ſight,
and alſo muche reioyce:
Whereas the wicked and peruerſe
with griefe ſhal ſtoppe their voyce.

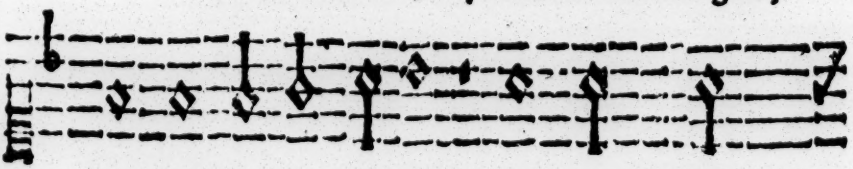
43 But who is wiſe, that now ful wel
he may theſe things record?
For certeinely ſuche ſhal perceiue
the kyndenes of the Lord.

PSALME CVIII. I. C.

¶ *This Pſalme is compoſed of two other Pſalmes before the ſeuen and fiftie and the ſixtie. The matter here conteined is. That Dauid giueth him ſelf with heart and voyce to praiſe the Lord, and aſſureth him ſelfe of the promiſe of God concerning his kingdome ouer Iſrael, and his power againſt other nations: who, though he ſeme to forſake vs for a tyme, yet he alone wil in the end caſt downe our enemies.*



God, beholde, my heart and tongue,



they both pre pared be: My voyce aduan-



ce wil I, in ſong, and giue all praiſe to thee.

2 Ryſe vp, ſwete melodie to make,
my viole and myne harpe:
For I by breake of day wil wake,
thy laude and praiſe to carpe.
3 Among the people, Lord, I ſhal
giue praiſes vnto thee:
And eke amidſt the nations all,
to thee my ſong ſhalbe.

4 For why? thy mercy great doth ſtreatch,
aboue the heauens hye:
Lykewiſe thy trueth, ô Lord doth reache,
vnto the cloudie ſkye,
5 Exalt thy ſelfe, ô Lord our God,
aboue the heauens bright:
Set foorth thy praiſe in earth abrode
thy glorie and thy might.

6 That thy beloued in the land
may freed be from thrall:
O, helpe vs Lord, with thy right hand,
and heare me when I call.
7 I wil reioyce ſith God hath ſaid,
within his holy place:
That I ſhal Sichem land deuide,
and Succhotes vale by pace.

8 For Gilead ſhal be myne owne,
Manaſſes myne beſyde:
Myne head ſtrength Ephraim wel knowne
my Lawe doth Iudah guide.
9 Moab my waſh pot: and my ſhoe
on Edom will I caſt:
Yea, I on Paleſtine alſo

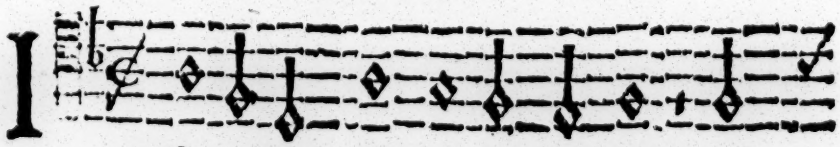
shal triumph at the last.

10 Who now wil lead me by the hand,
into the citie strong?
Or be my guide to Edom land,
so that I go not wrong?
11 Is it not thou, ô Lord our God,
which hadst vs cleane forsoke,
And wentst not with our hostes abrode,
when warres in hand we toke.

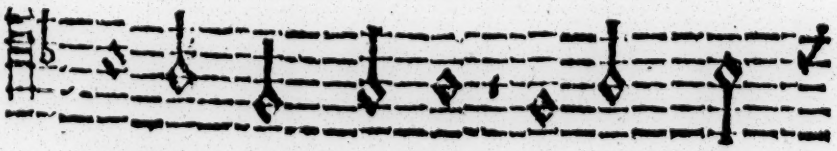
12 O Lord, when trouble doth assaile,
with ayde vs then relcive:
Vaine is, and nothing can auaile
the helpe that man may giue.
13 Through God, to do we shall haue might,
actes worthy of renoume:
He shal our foes put vnto flight,
Yea, he shal tread them downe.

PSALME CIX. N.

Dauid being falsely accused by flatterers vnto Saul, prayeth God to helpe him, & to destroye his enemies. And vnder them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: And desireth so to be deliuered, that his enemies may know the worke to be of God. Then doth he promise to giue praises vnto God.



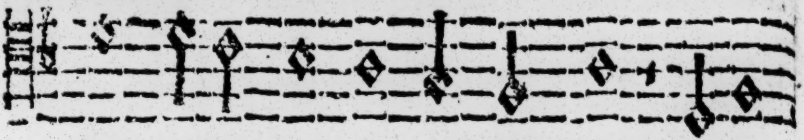
IN speacheles silence do not hold, ô



Lord thy tongue alwayes: O God, euen



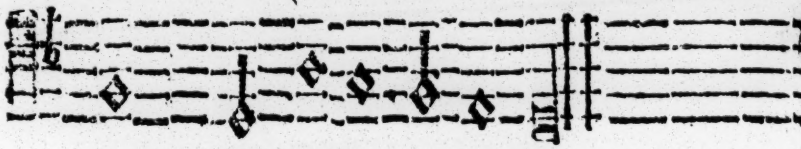
thou I ſay that art, the God of all my praiſe.



The wicked and the guilefull mouth, on me



diſcloſed be: And they with falſe and lying



tongue, haue ſpoken vnto me.

3 They did beſet me rounde about,
with wordes of hateful ſpite:
Without all cauſe of my deſert,
againſt me did they fight.
4 For my good wil they were my foes,
but then gan I to praye:
5 My god with ill, my frendlyneſſe,
with hate they did repaye.

6 Set thou the wicked ouer him,
to haue the vpperhand:
At his right hand eke ſuffer thou,
his hateful foe to ſtand.
7 When he is iudged, let him then,
condemned be therein:
And let the prayer that he makes,
be turned into ſinne.

8 Few be his dayes: his charge, alſo,

let thou an other take:
9 His children let be fatherles,
his wife a widowe make,
10 Let his of ſpring be vagabounde̅s
to begge and ſeke their bread:
Wandring out of the waſted place,
where erſt they haue bene fed.

11 Let couetous extorcioners,
catch all his goods and ſtore:
And let the ſtrangers ſpoile the frutes,
of all his toyle before.
12 Let there be none to pitie him,
let there be none at all:
That on his children fatheries,
wil let their mercy fall.

13 And ſo let his poſteritie,
for euer be deſtroyde:
Their Name out bloted in the age.
that after thal ſuccede.
14 Let not his fathers wickednes,
from Gods remembrance fall,
And let thou not his mothers ſinne,
be done away at all.

15 But in the preſence of the Lord,
let them remayne for aye:
That from the earth, their memorie
he may cut cleane away.
16 Sith mercy he forgat to ſhewe:
but did purſue with ſpite,
The troubled man and ſought to ſlaye
the woful harted wight.

17 As he did curſing loue, it ſhall
betyde vnto him ſo:
And as he did not bleſſing loue,
it ſhalbe farre him fro.

18 As he with curſing clad him ſelfe,
ſo it lyke water ſhal:
Into his bowels, and lyke oyle,
into his bones befall.

19 As garment let it be to him,
to couer him for aye:
And as girdle where with he,
ſhal girded be alway.
20 Lo, let the ſame before the Lord,
be guerdon of my foe,
Yea, and of thoſe that euil ſpeake,
againſt my ſoule alſo.

21 But thou, ô Lord, that art my God,
deale thou I ſay with me,
After thy Name deliuer me,
for good thy mercies be.
22 Becauſe in depth of great diſtreſſe,
I nedy am and poore:
And eke within my payned breſt,
my heart is wounded ſore.

23 Euen ſo do I departe away,
as doth declyning ſhade:
And as the graſhopper, ſo I
am ſhaken of and fade.
24 With faſting long from nedeful fod,
enfebled are my knees:
And all her fatneſſe hathe my fleſhe,
enforced bene to leeſe.

25 And I alſo a vile reproche,
to them was made to be:
And they that did vpon me loke,
did ſhake their heades at me.
26 But thou, ô Lord, that art my God,
myne ayde and ſuccour be:
According to thy mercy, Lord,

ſaue and deliuer me.

27 And they ſhal know thereby, that this
(Lord) is thy mighty hand:
And that thou, thou haſt done it, Lord,
ſo ſhal they vnderſtand.
28 Although they curſe with ſpite, yet thou
ſhalt bleſſe with louing voyce:
They ſhal aryſe and come to ſhame,
thy ſeruant ſhal reioyce.

29 Let them be clothed all with ſhame,
that enmies are to me:
And with confuſion as a cloke,
eke coured let them be.
30 But greatly I wil with my mouth,
giue thankes vnto the Lord,
And I among the multytude
his praiſes wil record.

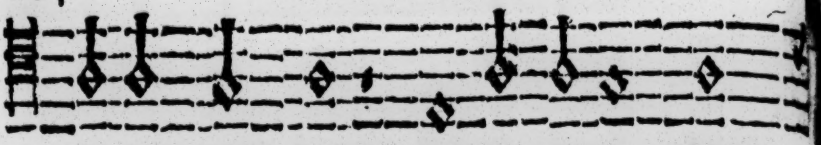
31 For he with helpe at his right hand,
wil ſtand the poore man by:
To ſaue him from the men that wolde
condemne his ſoule to dye.

PSALME CX. I. C.

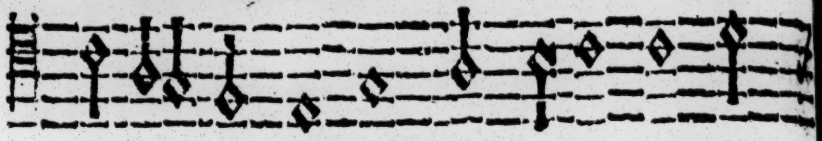
¶ Dauid propheciеth of the power and euerlaſting kingdome giuen to Chriſt, and of his prieſthod whiche ſhulde put an end to the prieſthode of Leuy.

THe Lord moſte high, vnto my Lord

thus ſpake: Sit thou now downe, and reſt



at my right hand, Vntill that I, thyne



enemies do make, A ſtoole to be, whereon



thy feete may ſtand.

2 The Scepter of thy regal power and might
From Sion ſhal the Lord ſend and diſcloſe
Be thou therefore the ruler in the fight,
And in the midſt of all thy mortal foes.

3 Thy people ſhal come willingly to thee
What time thine hoſt in holy beautie ſhewe:
The youth that of thy wombe do ſpring ſhalbe
Compared lyke vnto the morning dewe.

4 Thus God hath ſworne, and it performe wil he
And not repent, nor any tyme it break:
Thou art a prieſt for euer vnto me,
After the forme of King Melchizedek.

5 The Lord our God, who is at eueri ſtound
At thy right hand to be thine helpe and ſtay:
He princes proud, and ſtately Kings ſhal wounde
For loue of thee, in his fearce wrathful day.

6 He ſhalbe iudge among the heathen al
He places voyde with carcaſſes ſhal fill:
And in his rage, the heades eke ſmite he ſhal,
That ouer countries great, do worke their will.

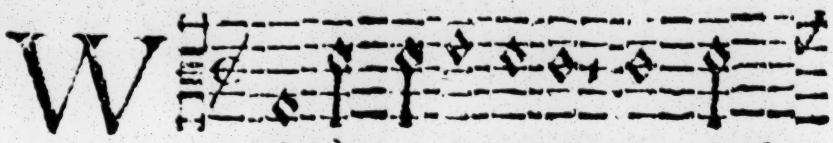
7 Yea, he through haſte for to purſue his foes

Shal

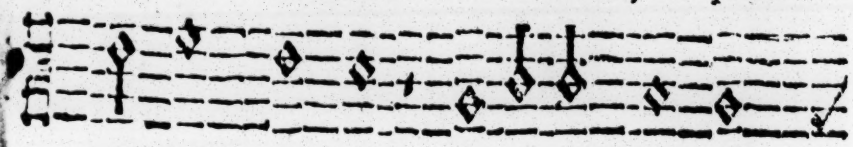
Shal drinke the brooke that runneth in the way
And thus when he confounded ſhal haue theſe
His head on hye then ſhall he lyft that day.

PSALME CXI. W. Kc.

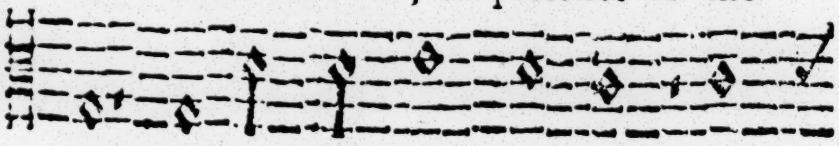
He giueth thankes to the Lord for his mercyfull warfare towardes his Church, and declareth wherein true wiſedome and right knowledge conſiſteth.



With heart I do accord, To praiſe



and laude the Lord, In preſence of the



iuſt: For great his workes are founde. To



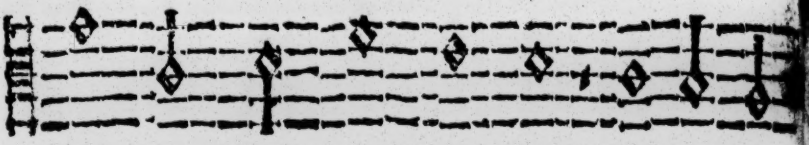
ſearch them ſuche are bounde, As do him



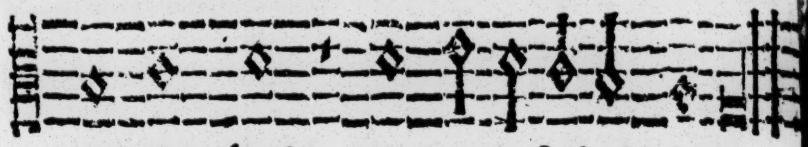
loue and truſt. His workes are glorious:



Alſo his righteouſnes, It doth indure for euer,



His wondrous workes he wolde, We ſtil re-



membre ſhulde. His mercie faileth neuer.

5 Suche as do loue him beare,
A porcion ful faire
He hath vp for them laid:
For this they ſhal wel finde,
He wil them haue in mynde,
And kepe them, as he ſaid.
6 For he did not diſdaine,
His workes to ſhewe them plaine,
By lightnings and by thunders.
When he the heathens land
Did giue into their hand,
Where they behelde his wonders.

7 Of all his workes inſueth
Both iudgement, right and vrneth,
Whereto his ſtatutes tend.
8 They are decreed ſure
For euer to endure,
Which equitie doth end:
Redemption he gaue,
His people for to ſaue.
9 And hath alſo required,
His promiſe not to faile,
But alwayes to preuaile,
His holy Name be feared.

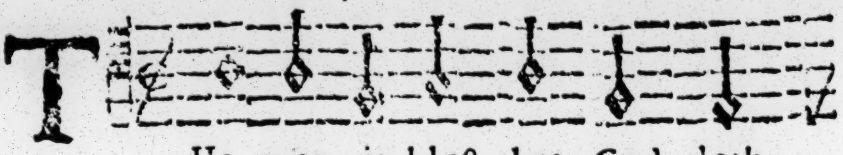
10 Who ſo with heart ful faine
True wiſedome wolde attaine,
The Lord feare and obey.

Suche

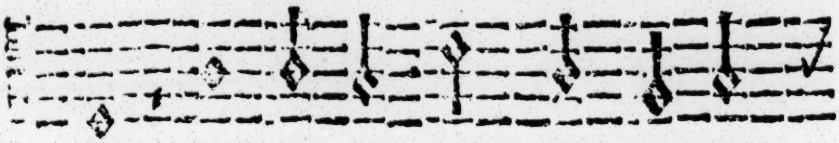
Suche as his lawes do kepe,
Shal knowledge haue ful depe
His praiſe ſhal laſt for aye.

PSALME CXII. W. Ke.

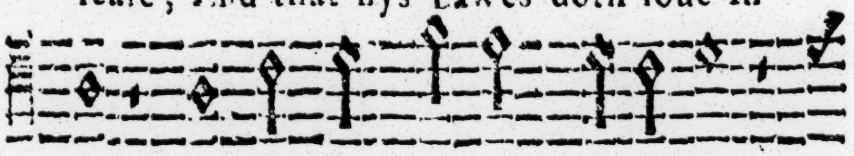
¶He praiſeth the felicitie of them that feare God, and condemneth the curſed ſtate of the cõtemners of God.



THe man is bleſt that God doth



feare, And that hys Lawes doth loue in



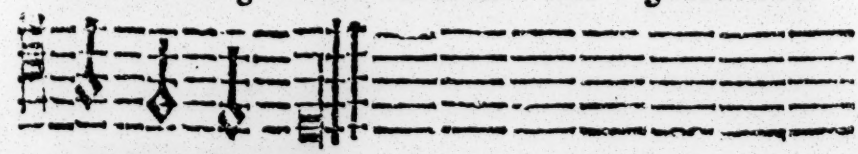
dede: His ſeede on earth God wil vpreare,



And bleſſe ſuche as from hym procede: His



houſe with good he wil fulfil: His righteouſnes



endure ſhal ſtil.

4 Vnto the righteous doth aryſe
In trouble ioye, in darkenes light:

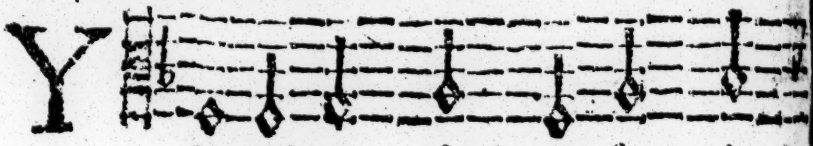
Compaſſion is in his eyes,
And mercy alwayes in his ſight:
5 Yea, pitie moueth ſuche to lend:
He doth by iudgement things expend.

6 And ſurely ſuche ſhal neuer faile:
For in remembrance had is he:
7 No tydings ill can make him quaile,
Who in the Lord ſure hope doth ſee.
8 His heart is firme, his feare is paſt:
For he ſhal ſee his foes downe caſt.

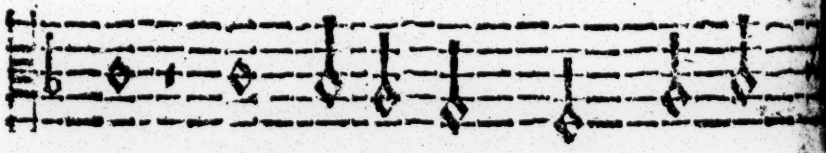
9 He did wel for the poore prouide,
His righteouſnes ſhal ſtil remaine,
And his eſtate with praiſe abyde,
Though that the wicked man diſdaine.
10 Yea gnaſh his teeth threat ſhal he,
And ſo conſume his ſtate to ſe.

PSALME CXIII. W. Ke.

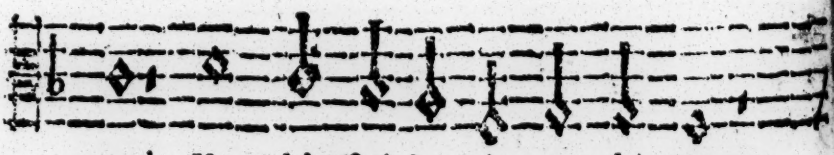
An exhortation to praiſe the Lord for his prouidence in that that contrarie to the courſe of nature he worketh in his Church.



YE children, whiche do ſerue the

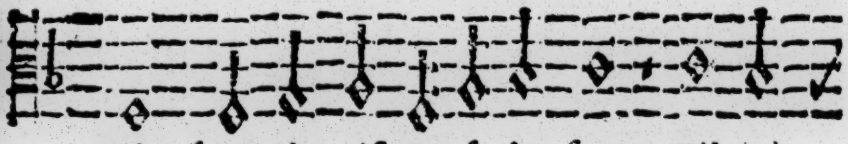


Lord, Praiſe ye his Name with one ac-

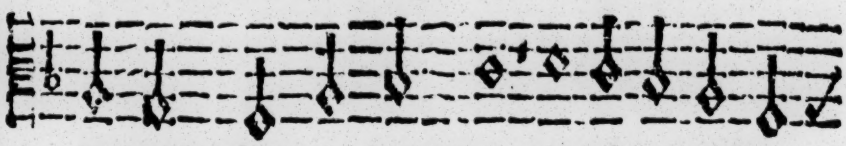


cord, Yea, bleſſed be alwayes his Name:

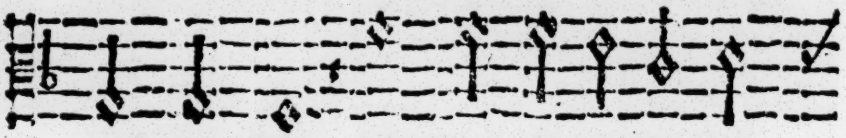
Who



Who from the riſing of the ſunne, Til it



returne where it begonne, Is to be praiſed



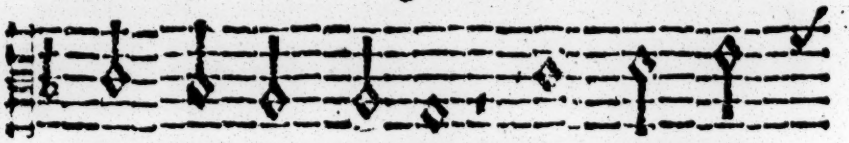
with great fame. The Lord all people doth



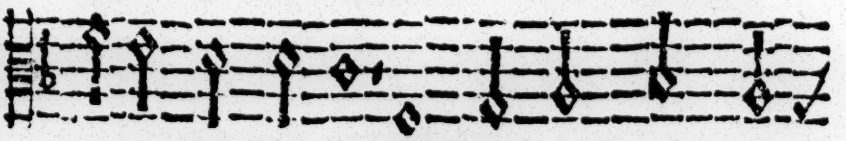
ſurmount: As for his glorie we may counte,



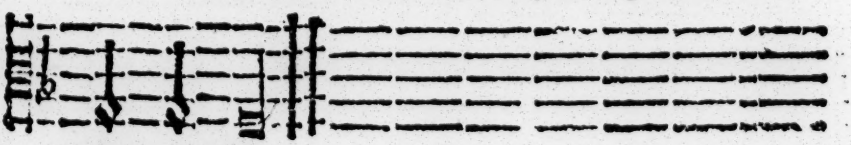
Aboue the heauens high to be. With God the



Lord who may compare Whoſe dwellings



in the heauens are? Of ſuche great power and

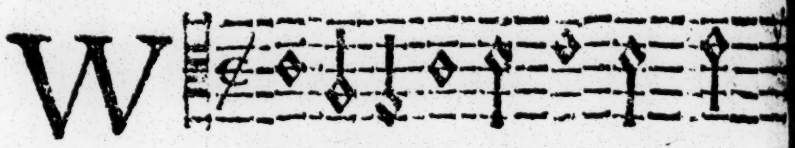


force is he.

6 He doth abaſe him ſelfe, we knowe,
Things to beholde both here belowe,
And alſo in heauen aboue.
7 The nedy out of duſt to drawe,
And eke the poore which help none ſawe
His onely mercy did him moue.
8 And ſo him ſet in high degre,
With princes of great dignitie,
That rule his people with great fame.
9 The barren he doth make to beare,
And with great ioye her frute to reare:
Therefore praiſe ye his holy Name.

PSALME CXIIII. W. Whit.

How the Iſraelites were deliuered out of Egipt, and of the wonderful miracles that God ſhewed at the tyme, whiche put vs in remembrance of Gods great mercies towardes his children, and of our vnthankfulnes for the ſame.



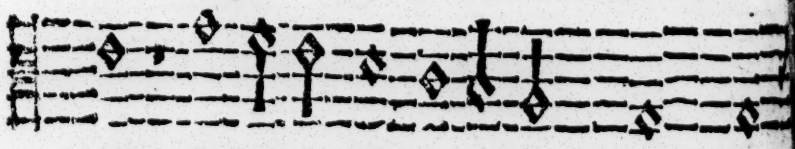
When Iſrael by Gods addreſſe,



from Pharos land was bent And Iacobs houſe



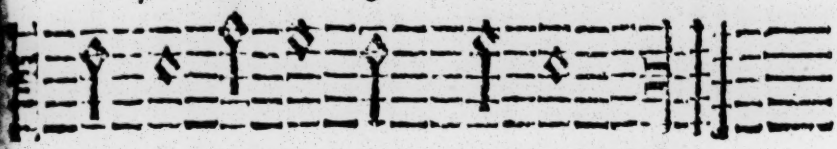
the ſtrangers left, and in the ſame traine



went: In Iuda God his glorie ſhe[w]de, his holyn[e]



holynes moſte bright. So did the Iſraelites



declare his kingdome, power and might.

3 The ſea it ſawe, and ſuddenly,
as all amaſde did flee:
The roaring ſtreames of Iordans flood
receiled backwardly.
4 As rammes afrayde the mountaines ſkipt,
theyr ſtrength did them forſake:
And as the ſely trembling lambes,
their toppes did beat and ſhake.

5 What ailde thee, ſea, as all amaſde
ſo ſuddenly to flee?
Ye reuling waues of Iordans flood,
why ranne ye backewardly?
6 Why ſhooke ye hilles as rammes afrayd?
why did your ſtrength ſo ſhake?
Why did your toppes as trembling lambes,
for feare quiuer and quake?

7 O earth, confeſſe thy ſouereigne Lord,
and dread his mightie hand:
Before the face of Iacobs God,
feare ye both ſea and land,
8 I meane the God which from hard rockes
doth cauſe maine floodes appeare:
And from the ſtonie flint doth make
guſh out the fountaines cleare.

PSALME CXV. W. Whit.

A prayer of the faithfull oppreſt by Idolatrous tyrantes, againſt whome they deſire that God wolde

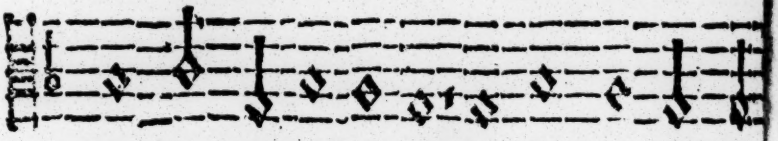
succour them, for as much as there is no compa
betwene him and theyr false Gods or Idoles: tru
moste constantly that God will preserue them in
their nede seing that he hath adopted and rece
them to his fauour: promising finally, that they
not be vnmyndeful of so great a benefite, if it w
please God to heare theyr prayer, and deliuer the
his omnipotent power.



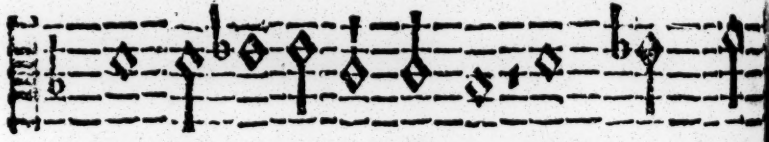
Ot vnto vs, ô Lord, I say, to vs giue



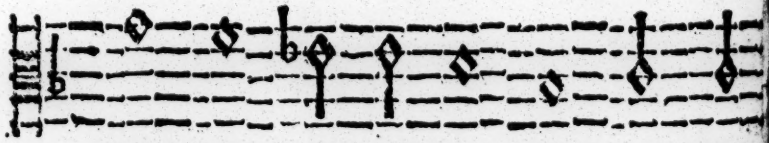
none, But giue all praise of grace and trueth



vnto thy Name alone. Why shal the Gentiles



say to vs as in despite, Where is theyr



God they call vpon? where is theyr



hearte delite?

3 Doutles our ſouereigne God,
in heauen ſith on hie:
And worketh what him liketh beſt:
for all things do can he.
4 But their Idoles and Gods,
before whome they do ſtand.
Siluer or golde they are at moſte,
the worke euen of mans hand.

5 A mouth they haue ſpeacheles,
not mouing tongue nor lippes:
And eyes they haue, but ſe no whit,
no more then do dead chippes.
6 Eares they haue, and heare not,
as do the eares of man:
A noſe alſo, but to no vſe:
for ſmel nothing they can.

7 Both handes and feete they haue,
in forme there is no lacke:
But nether touche or go they can,
nor yet with throte noyce make.
8 Like vnto them ſhal be
the forgers that them frame:
And lykewiſe ſuche are no leſſe madde,
which call vpon their Name.

9 But thou ô Iſrael,
in God put confidence:
For to all ſuche an ayde he is,
a buckeler and defence.
10 And thou tribe of Aaron,
in God put confidence:
For to all ſuche an ayde he is,
a buckler and defence.

11 All ye that feare the Lord,
in God put confidence:
For to all ſuche an eyde he is,

a buckeler and defence.
12 The Lord hath vs in mynde,
and wil vs bleſſe echone:
The houſe, I meane, of Iſrael,
and the tribe of Aaron.

13 And bleſſe wil he all them,
that feare the Lord in dede:
As wel the weake, as them of ſtrength,
which ſeke to him at nede.
14 With graces manifolde
the Lord will all you bleſſe:
As wel your ſeede as you your ſelues,
with plentie and increſſe.

15 For ye are deare to him,
that Lord is ouer all:
Which made both heauen and the earth,
and things both great and ſmall.
16 The heauens are the Lordes,
as his owne dwelling place:
But vnto men the earth he giueth,
thereon to runne their race.

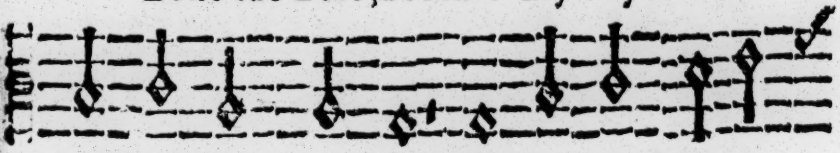
17 Surelie they that are dead,
ſhal neuer praiſe the Lord:
Nor ſucke as in the graue are laid,
ſhall thereunto accord.
18 But we that do here liue,
ſhal thanke the Lord alwayes:
With heart, and mouth ſing thankes wil we:
likewiſe all you him praiſe.

PSALME CXVI. N.

¶ *Danid being in great danger of Saul in the deſert Maon, perceiuing the great and ineſtimable lou God to warde him, magnifieth ſuche great mer and proteſteth that he wil be thankful for the ſa*



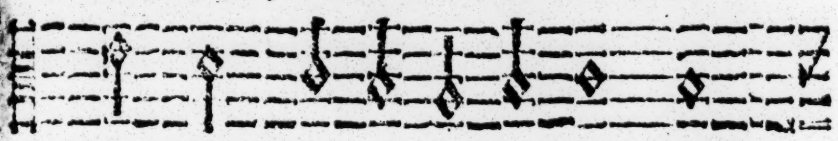
I Loue the Lord, becauſe my voyce and



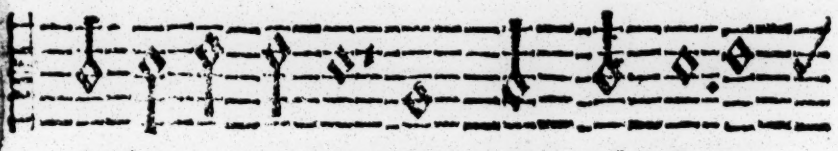
prayer heard hath he: When in my dayes I



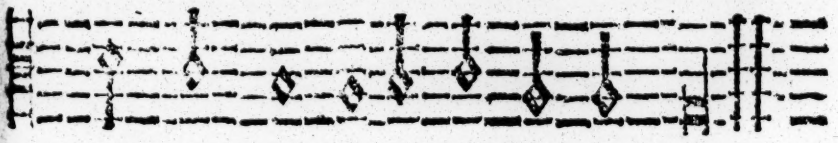
cald on him, he bowde his eare to me. Euen



when the ſnares of cruel death, about



beſet me rounde: When paines of hel me



caught, and when, I wo and ſorowe found.

4 Vpon the Name of God my Lord,
then did I call and ſay:
Deliuer thou my ſoule, ô Lord,
I do thee humbly pray.
5 The Lord is very mercifull,
and iuſt he is alſo:
And in our God compaſsion,
doth plentifully flowe.

6 The Lord in ſafetie doth preſerue,
all thoſe that ſimple be:
I was in woful miſerie,
and he releued me.
7 And now my ſoule, ſith thou art ſafe,
returne vnto thy reſt:
For largely, lo, the Lord to thee:
his bountie hath expreſt.

8 Becauſe thou haſte deliuered,
my ſoule from deadly thrall:
My moyſted eyen from mourneful teares
my ſlyding feete from fall.
9 Before the Lord, I in the land
of lyf, wil walke therefore:
10 I did beleue, therefore I ſpake
for I was troubled ſore.

11 I ſaid in my diſtreſſe and feare,
that all men lyers be.
12 What ſhall I paye the Lord for all,
his benefites to me?
13 The holſome cup of ſauing health
I thankefully wil take:
And on the Lordes Name I will call,
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him behight:
Yea, now euen at this preſent tyme,
in all his peoples ſight.
15 Right deare and precious in his ſight,
the Lord doth aye eſteme
The death of all his holy ones,
what euer men do deme.

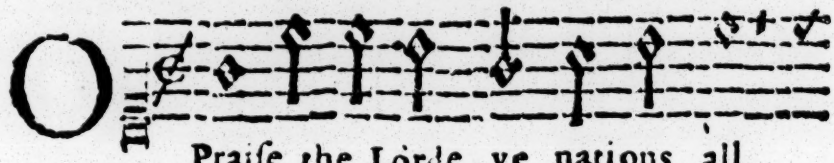
16 Thy ſeruant Lord, thy ſeruant lo,
I do my ſelfe confeſſe,
And handmaydes ſonne: thou Lord haſte broke

the bondes of my diſtreſſe.
17 And I wil offer vp to thee,
a ſacrifice of praiſe:
And I wil call vpon the Name,
of God the Lord alwayes.

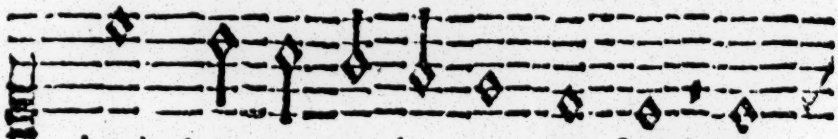
18 I to the Lord wil pay the vowes,
that I haue him behight:
Yea, now euen at this preſent tyme,
in all his peoples ſight.
19 Yea, in the courtes of gods owne houſe
and in the middes of thee:
O thou Ieruſalem I ſay.
wherefore the Lord praiſe ye.

PSALME CXVII. I. C.

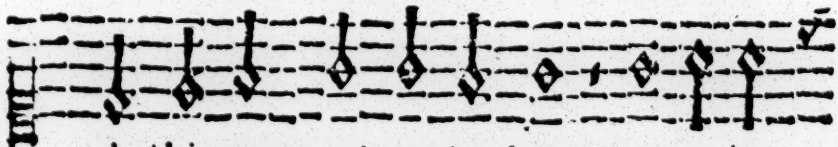
¶ He exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed aſwel to them, as to the Iewes, the promiſe of lyfe euerlaſting by Ieſus Chriſt.



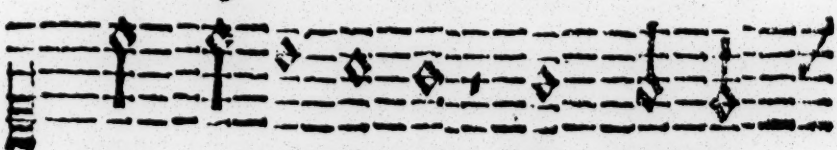
O Praiſe the Lorde, ye nations all,



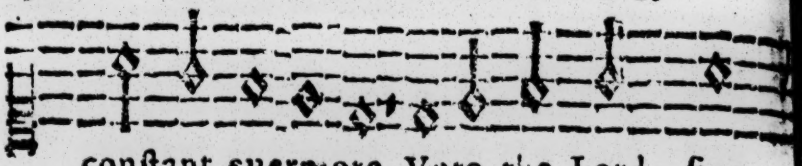
laude him ye people great and ſmall. For



why? his grace and tender loue: To vs is



great, as we wel proue: His treuth is



constant euermore. Vnto the Lord, sing



praise therefore.

PSALME CXVIII. I. C.

¶ *Dauid reiected of Saul and of the people, at the tyme appointed obteined the kingdome. For the whyche he bidderh all them, that feare the Lord, to be thankefull. And vnder his persone in all this was Christ painted foorthe, who shulde be of his people reiected.*



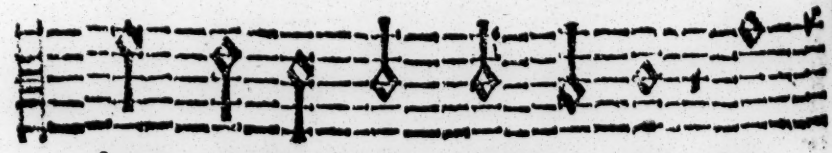
Iue to the Lord all praise and ho-



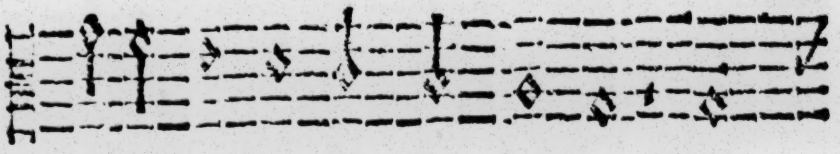
nour, For he is gracious, and kynde: Yea,



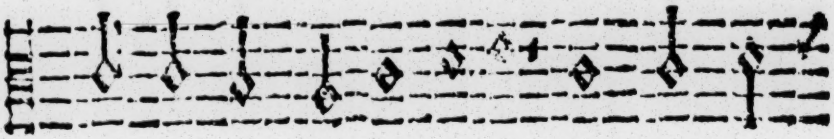
more, his mercy and great fauoure, Doth



firme abyde world without end. Let



Iſrael, now ſay thus boldly: That



his mercies for euer dure, And let Aa-



rons whole progenie, Confeſſe the ſame



ſtable and ſure.

4 Let thoſe that feare God, them nowe addreſſe,
To come and ſing to him therefore:
That his great loue and tender kyndnes
Remaineth ſtil for euermore.
5 For when with troubles I was preſſed,
I then vpon the Lord did call:
Who heard my voyce, and me vprayſed,
And ſet at large free from all thrall.

6 The moſte of might (who hearde my complaint)
He is with me, my parte to take:
No feare therefore ſhal cauſe me to faint
For oughts that man may gainſt me make.
7 The Lord on my ſyde doth retier,
With ſuche as do me helpe and ayde:
So that I ſhall ſee my deſire
Vpon my foes, which me vpbrayde.

8 In God to truſt it is farre better,
Then to vaine man to truſt and ſtand.
9 To truſt in God(I ſay)is ſurer,
Then princes,Lordes of ſea and land.
10 All nations haue me rounde compaſſed
With one conſent: yet in Gods Name
By me they ſhal ſoone be deſtroyed,
And put to flight,rebuke,and ſhame.

11 They haue me rounde about encloſed,
Yea,and ſhute vp with one accord:
Yet they by me,ſhalbe deſtroyed,
Euen in the Name,of God the Lord.
12 Lyke bees they came about me ſwarming
But were as fire of thornes put out:
For in Gods Name the euerliuing,
I ſhal confounde them all,no doubt.

13 Thou haſte(ô cruel aduerſarye)
Thruſt ſore at me,with mayne and might,
To cauſe me fall: but lo,contrarye,
For God hath holpe me in my right.
14 My ſtrength and force is God the moſte hye,
Yea,he my ſong is of pleaſance:
For he hath bene in all aduerſitie
Myne helper and deliuerance.

15 The voyce of ioy and freedome,ſhalbe
Within the iuſt mans dwelling place:
Saying beholde,right valiantly
The Lords right hand hathe brought to paſſe.
16 The hand moſte ſtrong of the almightie
Exalted is now preſently:
Of God the Lord,the right hand ſturdie:
Hath done(ſay they)triumphantly.

17 Away,away,enuiers eche one,
For yet,deaths cup ſhal I not proue:
But ſhal ſtil liue,that I may expone

And shewe abrode, Gods workes aboue.
18 The Lord my God, hath me chastised,
And that right sore (I must confesse:)
But of his goodnes nor deliuered
Me vnto death, in that distresse.

19 Open therefore to me, the gates faire,
Which are the gates of righteousnes:
That through the same, I may haue repaire,
And praise the Lord, his holynes.
20 This is Gods gate famous and worthy,
Wherein the righteous enter shal.
21 I will thee praise, Lord, which hast heard
And my deliuerance bene with all.

22 The stone which wholy was refused,
And of the buylders cast away:
The same layed is now, and placed,
As of the corner chief and stay.
23 Which thing is done, by th'onely working
Of God the Lord moste glorious:
And as a wonder is appearing
Vnto our sights moste merueilous.

24 This is (of trueth) the day moste happy
Which God hath made of his goodnes:
Let vs therein make mirth and ioy,
And sing to God with great gladnes.
25 O Lord, I now beseche and pray thee,
Saue thou (the King and him mainteyne)
Giue him good lucke, and prosprous to be,
O Lord, I yet require againe.

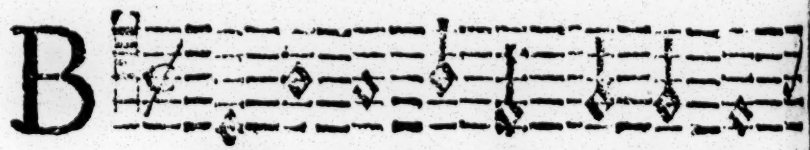
26 Who in the Name of God moste holy
Doth come, he blessed be alway:
We wishe also, ye may be happy
Which in Gods house are night and day.
27 The Lord our God, he is moste mightie
And hath vs giuen light at last:

Vnto the hornes of th'Alter holy,
Your sacrifice now binde ful fast.

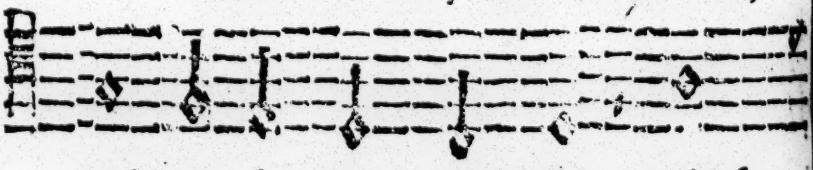
28 Thou art the God in whome I glory,
To thee wil I giue praise therefore:
Euen thou my God art, therefore wil I
Laude and exalt thee euermore.
29 Giue to the Lord all praise and honour
For gracious is he, and kynde:
Yea more, his mercy and great fauour
Doth aye endure, worlde without end.

PSALME CXIX. W. Whit.

¶ *In this Psalme is conteined an exquisite arte, and wonderfull vehemencie in setting forth the praises of Gods Law: wherein the Prophet can not satisfie him self nor sufficiently expresse the affection which he beareth therunto, adding moreouer many notable complaintes and consolations. Wherefore it is mete that all the faithfull haue it alway both in heart and in mouth. And in the Ebreue euery eight verses beginne with one letter of the Alphabet.*



Lessed are they that perfect are,

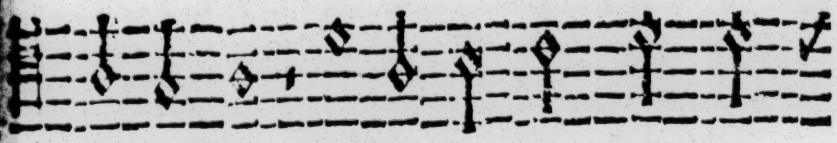


and pure in mynde and heart, Whose



liues and conuersation, from Gods Lawes

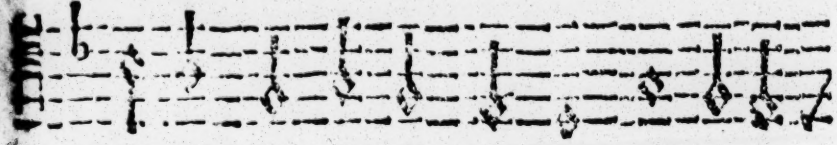
neuer



neuer ſtart. Bleſſed are they that giue



them ſelues his Statutes to obſerue, Se-



king the Lord with all theyr heart, and neuer



from him ſwerue.

3 Dout'es ſuche men go not aſtray,
nor do no wicked thing:
Which ſtedfaſtly walke in his paths
without any wandring.
4 It is thy wil and commandment,
that with attentiue hede
Thy noble and diuine preceptes
we learne and kepe in dede.

5 Oh, wolde to God it might thee pleaſe,
my wayes ſo to addreſſe:
That I might both in heart and voyce,
thy Lawes kepe and confeſſe.
6 So ſhulde no ſhame my lyfe attcint,
whiles I thus ſet myne eyes:
And bend my mynde alwayes to muſe
on thy ſacred Decrees.

7 Then wil I praiſe with vpright heart,

and magnifie thy Name:
When I ſhal learne thy iudgementes iuſt,
and lykewiſe proue the ſame.
8 And wholy wil I giue my ſelfe
to kepe thy Lawes moſte right:
Forſake me not for euer, Lord,
but ſhewe thy grace and might.

BETH.

9 By what meanes may a yong man beſt,
his lyfe learne to amend?
If that he marke and kepe thy worde,
and therein his tyme ſpend.
10 Vnfeinedly I haue thee ſought,
and thus ſe ing abyde:
Oh neuer ſuffer me, ô Lord,
from thy preceptes to flyde.

11 Within myne heart and ſecret thoughts,
thy wordes I haue hid ſtill:
That I might not at any tyme
offend thy godly wil.
12 We magnifie thy Name, ô Lord,
and praiſe thee euermore:
Thy ſtatutes of moſte worthy fame,
ô Lord, teache me therefore.

13 My lippes haue neuer ceaſde to preach
and publiſhe day and night:
The iudgementes all which did procede,
from thy mouth ful of might.
14 Thy teſtimonies and thy wayes
pleaſe me no leſſe in dede:
Then all the treaſures of the earth
which worldelings make their mede.

15 Of thy Preceptes I wil ſtil muſe,
and thereto frame my talke:
As at a marke, ſo wil I ayme,

thy wayes how I may walke.
16 Myne onely ioy ſhalbe ſo fixte
and on thy Lawes ſo ſet.
That nothing can me ſo farre blinde
that I thy wordes forget.

GIMEL.

17 Graunt to thy ſeruant now ſuche grace,
as may my lyfe prolong:
Thyne holy worde then wil I kepe,
both in myne heart and tongue.
18 Myne eyes which were dimme and ſhut vp
ſo open and make bright:
That of thy Lawe and marueilous workes,
I may haue the cleare ſight.

19 I am a ſtranger in this earth,
wandring now here now there:
Thy worde therefore to me diſcloſe
my ſootesteppes for to cleare.
20 My ſoule is rauiſht with deſire,
and neuer is at reſt:
But ſeeketh to knowe thy iudgementes hye,
and what may pleaſe the beſt.

21 The proude men and malicious
thou haſte deſtroyde echone:
And curſed are ſuche as do not
thyne Heſtes attend vpon.
22 Lord turne from me rebuke and ſhame,
which wicked men conſpire:
For I haue kept thy Couenantes
with zeale as hote as fire.

23 The princes great in counſel ſate,
and did againſt me ſpeake:
But then thy ſeruant thought how he,
thy Statutes might not breake.
24 For why? thy Couenantes are my ioye,

and my great heartes ſolace:
They ſerue in ſtede of Counſellers,
my matters for to paſſe.

DALETH.

25 I am, alas, as brought to graue,
and almoſte turnde to duſt:
Reſtore therefore my lyfe againe,
as thy promiſe is iuſt.
26 My wayes when I acknowledged,
with mercy thou didſt heare:
Heare now eftſones and me inſtruct
thy Lawes to loue and feare.

27 Teach me once throughly for to knowe
thy preceptes and thy Lore:
Thy workes then wil I meditate,
and lay them vp in ſtore.
28 My ſoule I fele ſo ſore oppreſt,
that it melteth for grief:
According to thy worde therefore
haſte, Lord, to ſend relief.

29 From lying and deceitfull lippes
let thy grace me defend:
And that I may learne thee to loue,
thyne holy Lawe me ſend.
30 The way of trueth both ſtraight and ſure
I haue choſen and founde:
I ſet thy Iudgementes me before,
which kepe me ſafe and ſounde.

31 Since then, ô Lord, I forced my ſelfe
thy Couenantes to embrace:
Let me therefore haue no rebuke,
nor checke in any caſe.
32 Then will I runne with ioyful cheare,
where thy worde doth me call:
When thou haſt ſet myne heart at large,

and rid me out of thrall.

H E.

33 Instruct me, Lord, in the right trade
of thy statutes diuine:
And it to kepe euen to the end,
myne heart wil I inclyne.
34 Graunt me the knowledge of thy Law
and I shal it obey:
With heart and mynde and all my might,
I wil it kepe, I say.

35 In the right path of thy Preceptes
guide me, Lord, I require:
None other pleasure do I wish,
nor greater thing desire.
36 Inclyne myne heart thy Sawes to kepe
and Couenantes to embrace:
And from all filthy auarice,
Lord, shield me with thy grace.

37 From vaine desire and wordelie lustes
turne backe myne eyes and sight:
Giue me the Sprite of lyfe and power,
to walke thy wayes aright.
38 Confirme thy gracious promise, Lord,
which thou hast made to me:
Which am thy seruant, and do loue,
and feare nothing but thee.

39 Reproche and shame which I so feare,
from me, ô Lord expel:
For thou dost iudge with equitie,
and therein dost excel,
40 Beholde, myne heartes desire is bent,
thy Lawes to kepe for aye:
Lord, strengthen me so with thy grace,
that it performe I maye.

V A V.

41 Thy mercies great and manifolde
let me obteine, ô Lord:
Thy ſauing health let me enioye,
according to thy worde.
42 So ſhal I ſtoppe the ſclandrous mouthes
of lewde men and vniuſt:
For in thy faithful promiſes
ſtandth my comforte and truſt.

43 The worde of trueth within my mouth
let euer ſtil be preſt:
For in thy Iudgementes wonderful
myne hope doth ſtand and reſt.
44 And while that breath within my breſt
doth natural lyfe preſerue:
Yea, til this worlde ſhalbe diſſolued,
thy Lawe wil I obſerue.

45 So walke wil I, as ſet at large,
and made free from all drede:
Becauſe I ſought how for to kepe
thy Preceptes and thy Rede.
46 Thy noble Actes I wil deſcribe,
at things of moſte great fame:
Euen before Kings I wil them blaſe,
and ſhrinke no whit for ſhame.

47 I wil reioyce then to obey,
thy worthy Heſtes and wil:
Which euermore I haue loued beſt,
and ſo wil loue them ſtil.
48 Myne handes wil I lift to thy Lawes
which I haue dearly ſought:
And practiſe thy Commaundementes
I wil in dede and thought.

ZAIN.

49 Thy promiſe which thou madſt to me
thy ſeruant, Lord, remember:

For therein haue I put my truſt,
and confidence for euer.
50 It is my comforte and my ioye,
when troubles me aſſaile:
For were my lyfe not by thy worde,
my lyfe wolde ſoone me faile.

51 The proude and ſuche as God contemne,
ſtil made of me a ſkorne:
Yet wolde I not thy Lawe forſake,
as he that were forlorne.
52 But cald to minde, Lord, thy great workes
ſhewde to our fathers olde:
Whereby I felt the ioye ſurmounte
my griefan hundreth folde.

53 But yet, alas, for feare I quoke,
ſeing how wicked men:
Thy Lawe forſoke, and did procure
thy Iudgement: who knowth when?
54 And as for me, I framde my ſonges
thy Statutes to exalt:
When I among the ſtrangers dwelt,
and thoughtes gan me aſſalt.

55 I thought vpon thy Name, ô Lord,
by night when others ſlepe:
As for thy Lawe alſo I kepe,
and euer wilt it kepe.
56 This grace I did obteine, becauſe
thy Couenantes ſwete and deare
I did embrace, and alſo kepe
with reuerence and with feare.

HETH.

57 O God, which art my parte and lot,
my comforte and my ſtay:
I haue decreed and promiſed
thy Law to kepe alway.

58 Myne earneſt heart did humbly ſue
in preſence of thy face:
As thou therefore haſt promiſed,
Lord graunt me of thy grace.

59 My lyfe I haue examined,
and tryde my ſecret heart:
Which to thy ſtatutes cauſed me
my feete ſtreight to conuert.
60 I did not ſtay nor lynger long,
as they that ſlouthful are:
But haſtely thy Lawes to kepe
I did my ſelfe beware.

61 The cruel bandes of wicked men
haue made of me, their preye:
Yet wolde I not thy Lawe forget,
nor from thee go aſtray.
62 Thy righteous Iudgement towarde me
ſo great is and ſo hie:
That euen at mid night wil I ryſe
thy Name to magnifie.

63 Companion am I to all them
which feare thee in their heart:
And nether wil for loue nor dread
from thy Commandementes ſtart.
64 Thy mercies, Lord, moſte plenteouſly
do all the worlde fulfil:
Oh, teache me how I may obey
thy ſtatutes and thy wil.

TETH.

65 Accórding to thy promiſe, Lord,
ſo haſte thou with me delt:
For of thy grace in ſundrie ſortes
haue I thy ſeruant felt.
66 Teache me to iudge alwayes aright,
and giue me knowledge ſure:

For certeinely beleue I do
that thy preceptes are pure.

67 Yer thou didſt touche me with thy rodde
I erde and went aſtray:
But now I kepe thyne holy worde,
and make it all my ſtay.
68 Thou art both good and gracious,
and giueſt mone liberally:
Thyne ordinances how to kepe
therefore, ô Lord, teache me.

69 The proud and wicked men haue forgde,
againſt me many a lye:
Yet thy Commandmente ful obſerue
with all myne heart wil I.
70 Their heartes are ſwollen with wordlie welth
as greaſe ſo are they fat:
But in thy Lawe do I delite.
and nothing ſeke but that.

71 Oh happy tyme, may I wel ſay,
when thou didſt me correct:
For as a guide to learne thy Lawes.
thy roddes did me direct.
72 So that to me thy worde and Lawe,
is dearer manifolde:
Then thouſandes great of ſiluer and golde,
or ought that can be tolde.

I O D.

73 Seing thyne handes haue made me,
to be thy creature:
Graunt knowledge lykewiſe how to learne Lord,
to put thy Lawes in vre.
74 So they that feare thee, ſhal reioyce,
when euer they me ſee:
Becauſe I haue learnde by thy worde
to put my truſt in thee.

75 Whea with thy roddes the worlde is plagude
I knowe the cauſe is iuſt:
So when thou didſt correct me, Lord,
the cauſe iuſt nedes be muſt.
76 Now of thy goodnes I thee pray,
ſome comfort to me ſend:
As thou to me thy ſeruant hetſt,
ſo from all il me ſhend.

77 Thy tender mercies powre on me:
and I ſhal ſurely liue:
For ioye and conſolation both,
thy Lawe to me doth giue.
78 Confounde the proude, whoſe falſe pretenſe
is me for to deſtroye:
But as for me thyne Heſtes to knowe
I wil my ſelfe employe.

79 Who ſo with reuerence do thee feare,
to me let them retire:
And ſuche as do thy Couenantes knowe,
and them alone deſire.
80 Myne heart without all wauering
let on thy Lawes be bent:
That no confuſion come to me,
whereby I ſhulde be ſhent.

CAPH.

81 My ſoule doth faint and ceaſeth not
thy ſauing Health to craue:
And for thy wordes ſake ſtil I truſt
myne heartes deſire to haue.
82 Myne eyes do faile with loking for
thy worde: and thus, I ſay,
Oh, when wilt thou me comfort, Lord?
why doſt thou thus delay?

83 As a ſkinne bottel in the ſmoke,
ſo am I partcht and dryed:

Yet wil I not out of myne heart
let thy Commandement ſlyde.
84 Alas, how long ſhal I yet liue,
before I ſee the houre:
That on my foes, which me torment,
thy vengeance thou wilt powre?

85 Preſumpteous men haue digged pittes,
thinking to make me ſure:
Thus contrarie againſt thy Lawe
myne hurt they do procure.
86 But thy Commandementes are al true
and cauſeles they me grieue:
To thee therefore I do complaine,
that thou mightſt me relieue.

87 Almoſte they had me cleane deſtroyd
and brought me quite to grounde:
Yet by thy Statutes I abode,
and therein ſuccour founde.
88 Reſtore me Lord, againe to lyfe,
(for thy mercies excell)
And ſo ſhal I thy Couenantes kepe
til death my lyfe expel.

LAMED.

89 In heauens Lord, where thou doſt dwel,
thy worde is ſtabliſht ſure:
And ſhall for all eternitie
faſt grauen there indure.
90 From age to age thy trueth abidth,
as doth the earth witneſſe:
Whoſe grounde worke thou haſt laide ſo ſure,
as no tongue can expreſſe.

91 Euen to this day we may wel ſee,
how all things perſeuere
According to thyne ordinance,
for all things thee reuere.

92 Had it not bene that in thy Lawe,
my soule had comfort sought:
Long tyme yer now in my distresse
I had bene brought to nought.

93 Therefore wil I thy Preceptes aye
in memorie kepe fast:
By them thou hast my lyfe restorde,
when I was at last cast.
94 No wight to me can title make,
for I am onely thyne:
Saue me therefore: for to thy Lawes
myne eares and heart incline.

95 The wicked men do seke my bane,
and thereto lie in waite:
But I the while considered
thy noble Actes and great.
96 I see nothing in this wide worlde,
at length which hath not end:
But thy Commandment and thy worde,
beyonde all end extend.

M E M.

97 What great desire and feruent loue
do I beare to thy Lawe?
All the day long my whole deuise
is onely on thy Sawe.
98 Thy worde hath taught me farre to passe,
my foes in policie:
For stil I kepe it as a thing
of moste excellencie.

99 My teachers which did me instruct
in knowledge I excell:
Because I do thy Couenantes kepe
and them to others tell.
100 In wisedome I do passe also
the ancient men in dede:

And all becauſe to kepe thy Lawes
I helde it aye beſt rede.

101 My feete I haue refrained eke
from euerie euil way:
Becauſe that I continually
thy worde might kepe, I ſay.
102 I haue not ſwarued from thy iudgementes
nor yet ſhronke any del:
For why? thou haſt taught me thereby,
to liue godly and wel.

103 Oh, Lord, how ſwete vnto my taſte,
finde I thy wordes alway?
Doutles no honie in my mouth,
feele ought ſo ſwete I may.
104 Thy Lawes haue me muche wiſedom learnde
that veterly I hate
All wicked and vngodly wayes
in euerie kynde or rate.

NVN.

105 Euen as a lanterne to my feete,
ſo doth thy worde ſhine bright:
And to my pathes, where euer I go,
it is a flaming light.
106 I haue both ſworne, and wil performe
moſte certeinly doutleſſe:
That I will kepe thy Iudgementes iuſt,
and them in lyfe expreſſe.

107 Affliction hath me ſore oppreſt,
and brought me to deathes doore:
O Lord, as thou haſt promiſed,
ſo me to lyfe reſtore.
108 The offrings whiche with heart and voyce
moſte frankely I thee giue,
Accept, and teach me how I may
after thy Iudgementes liue.

109 My ſoule is aye ſo in myne hand,
that dangers it aſſayle:
Yet do I not thy Lawe forget,
nor it to kepe wil faile.
110 Although the wicked laid their nettes
to catche me at a bray
Yet did I not from thy preceptes,
once ſwerue or go aſtray.

111 Thy Lawe I haue ſo claimde alway,
as myne owne heritage:
And why? for therein I delite
and ſet my whole courage.
112 For euermore I haue bene bent,
thy Statutes to fulfil:
Euen ſo lykewiſe vnto the end,
I wil continue ſtil.

SAMECH.

113 The craftie thoughts and double heart,
I do alwayes deteſt:
But as for thy Lawe and Preceptes
I loued them euer beſt.
114 Thou art myne hid and ſecret place,
my ſhield of ſtrong defence:
Therefore haue I thy promiſes,
lookte for with pacience.

115 Go to therefore ye wicked men,
departe from me anone:
For the Commandementes wil I kepe,
of God my Lord alone.
116 As thou haſt promiſde, ſo performe,
that death me not aſſaile:
Nor let my hope abuſe me ſo,
that through diſtruſt I quaile.

117 Vpholde me, and I ſhalbe ſafe
for ought they do or ſay:

And in thy ſtatutes pleaſure take,
wil I both night and day.
118 Thou haſt trode ſuche vnder thy feete
as do thy Statutes breake:
For nought auailth their ſubtilitie:
their counſel is but weake.

119 Like droſſe thou caſts the wicked out,
where euer they be, or dwel:
Therefore can I, as thy ſtatutes,
loue nothing halfe ſo wel.
120 My fleſh, alas, is taken with feare,
as though it were benomde:
For when I ſee thy Iudgementes ſtreicte,
I am as one aſtonde.

A I N.

121 I do the thing that lawfull is,
and giue to all men right:
Reſigne me not to them that wolde
oppreſſe me with their might.
122 But for thy ſeruant ſuretie be
in that thing that is good:
That proude men giue me not the foile,
which rage as they were wood.

123 Myne eyes with waiting are now blind
thyne health ſo muche I craue:
And eke thy righteous Promiſe, Lord,
whereby thou wilt me ſaue.
124 Intreat thy ſeruant louingly,
and fauour to him ſhowe:
Thy Statutes of moſte excellencie,
teache me alſo to knowe.

125 Thyne humble ſeruant, Lord, I am:
oh, graunt me t'vnderſtand:
How by thy Statutes I may knowe,
beſt what to take in hand.

126 It is now tyme, Lord to beginne,
for trueth is quite decayde:
Thy Lawe lykewiſe they haue tranſgreſt,
and none againſt them ſayde.

127 This is the cauſe wherefore I loue,
thy Lawes better then golde:
Or Iewelles fine which are eſtemde
moſte coſtely to be ſolde.
128 I thought thy preceptes all moſt iuſt,
and ſo them laide in ſtore:
All craftie and malicious wayes
I do abhorre therefore.

P E.

129 Thy Couenantes are moſte wonderfull
and ful of things profounde:
My ſoule therefore doth kepe them ſure,
when they are tryde and founde.
130 When men firſt entre into thy wordes
they finde a light moſte cleare:
And verie idiotes vnderſtand
when they it read or heare.

131 For ioye I haue both gapte and breathde
to knowe thy Commandment:
That I might guide my lyfe thereby,
I ſought what thing it ment,
132 With mercy and compaſſion, Lord,
beholde me from aboue:
As thou art wont to beholde ſuche
as thy Name feare and loue.

133 Direct me footeſteppes by thy worde
that I thy wil may knowe:
And neuer let iniquitie
thy ſeruant ouerthrowe.
134 From ſclandrous tongues and deadly harme
preſerue and kepe me ſure:

Thy Preceptes then wil I obſerue,
and put them eke in vre.

135 Thy countenance, which doth ſurmount
the ſunne in his bright hewe:
Let ſhyne on me, and by thy Lawe
teache me what to eſchewe.
136 Out of myne eyes great floodes guſh out,
of drerie teares and feil:
When I beholde howe wicked men
thy Lawe kepe neuer a del.

Z A D E.

137 In euerie point, Lord, thou art iuſt,
the wicked though they grudge:
And when thou doſt ſentence pronounce,
thou art a righteous Iudge.
138 To render right and flee from guile,
are two chief pointes and hye:
And ſuche as thou haſt in thy Lawe
commanded vs ſtreictly.

139 With zeale and wrath I am conſumde,
and euen pined away:
To ſee my foes thy wordes forget,
for ought that I do may.
140 So pure and perfite is thy worde,
as any heart can deme:
And I thy ſeruant nothing more,
do loue or yet eſteme.

141 And though I be nothing ſet by,
as one of baſe degree:
Yet do I not thyne Heſtes forget,
nor ſhrinke away from thee.
142 Thy righteouſnes, Lord, is moſte iuſt,
for euer to indure:
Alſo thy Lawe is trueth it ſelfe,
moſte conſtant and moſte pure.

143 Trouble and grief haue ſeaſde on me
and brought me wondrous lowe:
Yet do I ſtil of thy Preceptes,
delite to heare and knowe.
144 The righteouſnes of thy Iudgementes
do laſt for euermore:
Then teache them me, for euen in them,
my lyfe lieth vp in ſtore.

KOPH.

145 With feruent heart I calde and cryde,
now anſwer me ô Lord,
That thy Commandmentes to obſerue,
I may fully accord.
146 To thee my God, I make my ſute,
with moſte humble requeſt:
Saue me therefore, and I wil kepe,
thy Precept and thyne Heſt.

147 To thee I crye, euen in the morne,
before the day waxe light:
Becauſe that I haue in thy worde,
my confidence whole plight.
148 Myne eyes preuent the watch by night
and yer they call, I wake:
That by deuiſing of thy worde
I mgiht ſome comfort take.

149 Incline thyne eares to heare my voyce,
and pitie on me take:
As thou waſt wont, ſo Iudge me, Lord,
leſt lyfe me ſhulde forſake.
150 My foes drawe nere, and do procure,
my death maliciouſly:
Which from thy Law are farre gone backe,
and ſtrayde from it lewdly.

151 Therefore, ô Lord, approche thou neare
for nede doth ſo require:

And all thy Preceptes true they are,
then helpe I thee desire.

152 By thy Commandmentes I haue learnde,
not now, but long ago:
That they remaine for euermore,
thou hast them grounded so.

RES.

153 My trouble and affliction,
consider and beholde:
Deliuer me, for of thy Lawe
I euer take fast holde.

154 Defend my good and righteous cause,
with spede me succour send:
From death, as thou hast promised,
Lord, kepe me, and defend.

155 As for the wicked, farre they are
from hauing health and grace:
Whereby they might thy statutes knowe
they enter not the trace.

156 Great are thy mercies Lord, I graunt:
what tongue can them atteine?
And as thou hast me iudgde yet now,
so let me lyfe obteine.

157 Though many men did trouble me,
and persecute moste sore:
Yet from thy Lawes I neuer shronke,
nor went a wrie therefore.

158 And trueth it is for grief I dye,
when I these traitors see:
Because they kepe no whit thy worde,
nor yet seke to knowe thee.

159 Beholde, for I do loue thy Lawes,
with heart moste glad and faine:
As thou art good and gracious, Lord,
restore my lyfe againe.

160 What thy worde doth decre, muſt be,
and ſo it hath bene euer:
Thy righteous Iudgements are alſo
moſte true, and decay neuer.

SCHIN.

161 Princes haue ſought by crueltie
cauſeles to make me crouche:
But all in vaine: for of thy worde
the feare did myne heart touche.
162 And certeinely euen of thy worde
I was more merie and glad,
Then he that of riche ſpoiles and preye,
great ſtore and plentie had.

163 As for all lies and falſitie,
I hate moſte and deteſt:
For why? thyne holy Lawe do I
aboue all things loue beſt.
164 Seuen tymes a day I praiſe thee, Lord,
ſinging with heart and voyce:
Thy rightous Actes and wonderfull
ſo cauſe me to reioyce.

165 Great peace and reſt ſhal all ſuch haue,
which do thy Statutes loue:
No danger ſhall theyr quiet ſtate,
impare or once remoue.
166 Myne onely health and comfort, Lord,
I looke for at thy hand:
And therefore haue I done thoſe things,
which thou didſt me command.

167 Thy Lawes haue bene myne exerciſe,
which my ſoule moſte deſirde:
So muche my loue to them was bent,
that nought els I requirde
168 Thy Statutes and commandementes,

I kept, thou knowſt, aright:
For all the things, that I haue done,
are preſent in thy ſight.

TAV.

169 O Lord, let my complaint and crye,
before thy face appeare:
And as thou haſt me promiſe made,
ſo teache me thee to feare.
170 Myne humble ſupplication,
towarde thee let finde acceſſe:
And graunt me, Lord, deliuerance:
for ſo is thy promiſe.

171 Then ſhal my lippes thy praiſes ſpeake
after moſte ample ſort:
When thou thy Statutes haſt me taught,
wherein ſtandth all comfort.
172 My tongue ſhal ſing and preache thy worde
and on this wiſe ſay ſhall:
Gods famous Actes and noble Lawes,
are iuſt and perfect all.

173 Stretch out thyne hand, I thee beſeche,
and ſpedely me ſaue:
For thy Commandments to obſerue,
choſen, O Lord, I haue.
174 Of thee alone, Lord, I craue health:
for other I knowe none:
And in thy Lawe, and nothing els
I do delite alone.

175 Graunt me therefore long dayes to liue
thy Name to magnifie:
And of thy Iudgementes mercyfull
let me the fauour trie.
176 For I was loſte, and went aſtraye,
muche lyke a wandring ſhepe:
Oh ſeke me, for I haue not failde,
thy Commandmentes to kepe.

¶ *The prayer of David being now baniſhed among the barbarous people of Arabia, by the ſalſe reporte of enuious flatterers. And therefore he lamenteth his long abode among thoſe infideles who were giuen all kynde of wickednes and contention.*



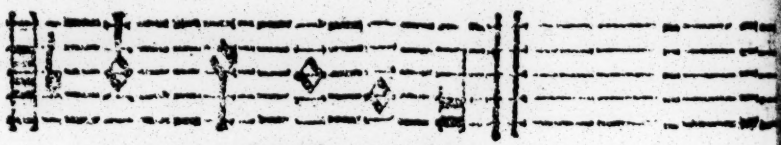
N trouble and in thrall, Vnto the Lord



I call, And he doth me comfort: Deliuer



me, I ſay, From lyers lippes alway, And



tongues of falſe reporte.

3 What vantage or what thing
Getſt thou thus for to ſting,
Thou falſe and flattring lyer?
4 Thy tongue doth hurte I wene
No leſſe then arowes kene,
Of whote conſuming fyer.

5 Alas, to long I ſlake
within theſe tentes ſo blake,
(Which Kedars are by name:)
By whome the folke elect,

And all of Hakes sect,
Are put to open shame.

6 With them that peace did hate
I came a peace to make,
And liu a quiet life:
7 But when my worde was tolde,
Causeles I was controlde,
By them that wolde haue strife.

PSALME CXXI. W. Whit.

¶ *The prophet sheweth by his owne example that the faithful ought to loke for all their succour of God alone, who will gouerne and giue good successe to all their godly enterprises.*



I Lift myne eyes to Si on hill, From



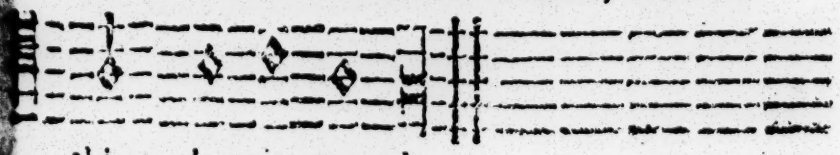
whence I do attend, That succour God me



send. The mightie God me succour will,



Which heauen and earth framed, And all



things therein named.

3 Thy foote from ſlip he wil preſerue,
And wil thee ſafely kepe:
For he wil neuer ſleepe.
4 Lo, he that Iſrael doth conſerue,
No ſlepe at all can him catche,
But his eyes ſhal euer watche.

5 The Lord is thy warrant alway,
The Lord eke doth thee couer,
As at thy right hand euer.
6 The ſunne ſhal not thee partch by day,
Nor the moone (not halfe ſo bright)
Shal with colde thee hurt by night.

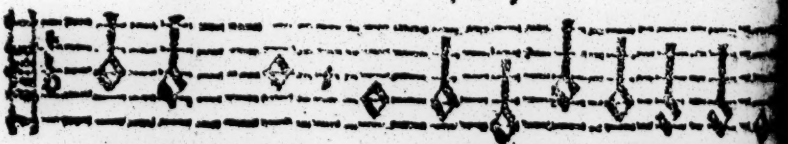
7 The Lord wil kepe thee from diſtreſſe,
And wil thy lyfe ſure ſaue:
And thou alſo ſhalt haue.
8 In all thy buſines good ſucceſſe,
Where euer thou goeſt in or out,
God wil thy things bring about.

PSALME CXXII. W. Ke.

Dauid reioyceth in the Name of the faithfull, that God hathe accompliſhed his promiſe, and placed the Arke in Sion: for the which he giueth thankes, and prayeth for the proſperitie of the Church.



I Did in heart reioyce, To heare the



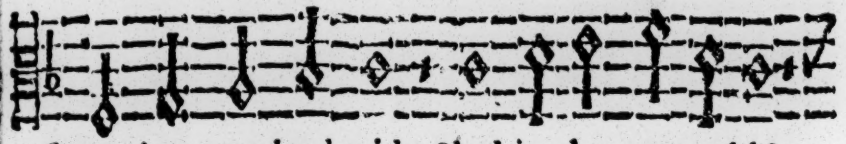
peoples voyce, In offering ſo willingly:



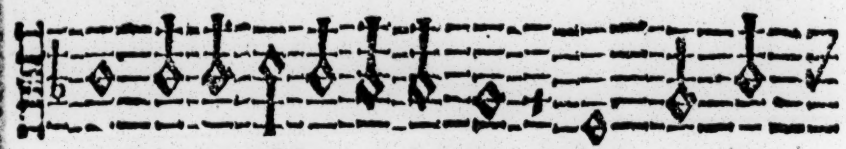
For let vs vp, ſay they. And in the Lords hou



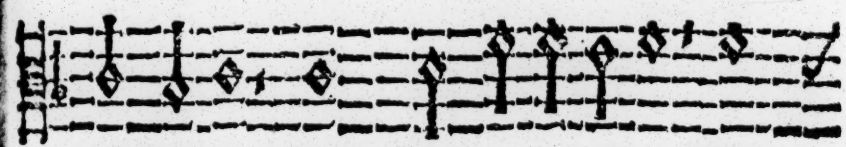
pray: thus ſpake the ſolke ful louingly. Our



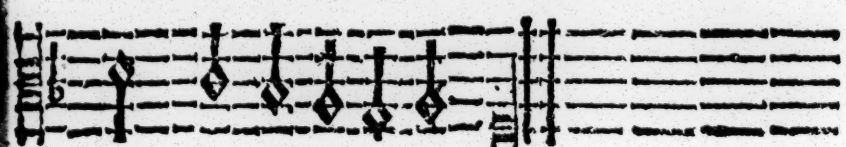
feete that wandred wide. Shal in thy gates abide,



O thou Ieruſalem ful faire, Which art ſo



ſemely ſet, muche lyke a citie net, The



lyke whereof is not elswhere.

4 The tribes with one accorde,
The tribes of God the Lord,
Are thither bent their way to take:
So God before did tel
That there his Iſrael
Theyr prayers ſhulde together make.
5 For there are thrones erect,
And that for this reſpect,
To ſet foorth iuſtice orderly
Which thrones, right to mainteine,
To Dauids houſe perteine,
His folke to Iudge accordingly.

6 To pray let vs not ceaſe,
For Ieruſalems peace,
Thy friendes God proſper mightely.
7 Peace be thy walles about,
And proſper thee throughout
Thy palaces continually.
8 I wiſh thy proſprous ſtate,
For my poore brethrens ſake,
That comfort haue by meanes of thee.
9 Gods houſe doth me allure,
Thy welth for to procure
So muche alwayes as lieth in me.

PSALME CXXIII. Tho. Ster.

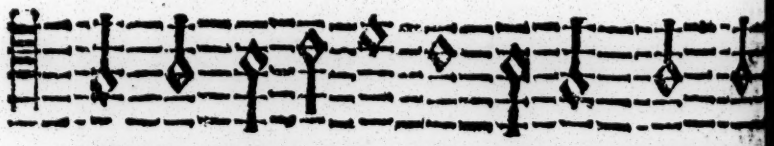
¶ *A prayer of the faithfull, which are afflicted by wicked worldelings and contemners of God.*



O Lord that heauen doſt poſſeſſe.



I lift myne eyes to thee: Euen as the



ſeruant lifteth his, his maſters handes to



ſee. 2 As handmaides watche their maiſtres



handes, ſome grace for to archieue: So



we behold the Lord our God, till he



do vs forgiue.

3 Lord, graunt vs thy compaſſion,
and mercie in thy ſight:
For we be filde and ouercome,
with hatred and deſpight.
4 Our mindes be ſtufte with great rebuke
the riche and worldely wiſe:
Do make of vs their mocking ſtocke,
the proude do vs deſpiſe.

PSALME CXXIIII. W. Whit.

¶ *The people of God, being deliuered out of a great dãger, acknowledge not to haue eſcaped by their owen power, but through the fauour of God, and ſhewe in how great peril they were.*



NOw Iſrael may ſay, and that truely,



If that the Lord had not our cauſe main-



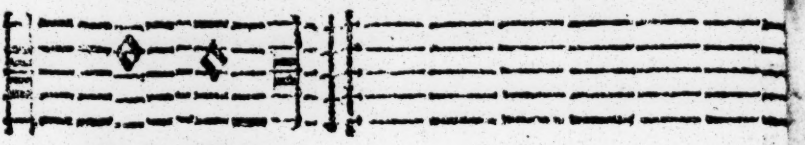
teinde, If that the Lord had not our right



ſuſteinde, When all the worlde againſt vs fu-



rioufly, Made theyr vproares, and ſaid we



ſhuld all dye.

3 Now long ago
they had deuourde vs all,
And ſwallowde quicke,
for ought that we coulde deme:
Suche was their rage,
as we might wel eſteme.
4 And as the floods
with mightie force do fall,
So had they now
our lyfe euen brought to thrall.

5 The raging ſtreames,
moſte proude in roaring noyce,
Had long a go
ouerwhelmde vs in the depe:
6 But loued be God,
which doth vs ſafely kepe
From bloodie teeth,

and their moſte cruel voyce,
Which as a preye
to eat vs wolde reioyce.

7 Euen as the birde
out of the foulers gren
Eſcapth away,
right ſo it farth with vs:
Broke are their nettes,
and we haue ſcaped thus.
8 God that made heauen
and earth, is our helpe then:
His Name hath ſaued
vs from theſe wicked men.

PSALME CXXV. W. Ke.

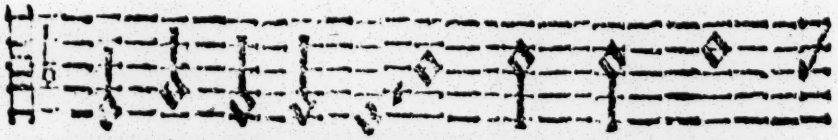
He deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their welth, and the deſtruction of the wicked.



SVche as in God the Lord do truſt as



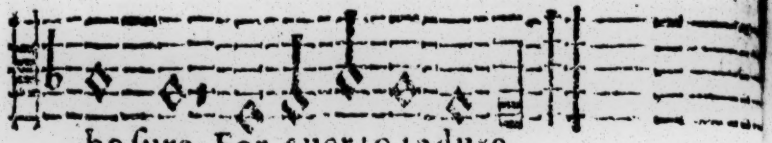
mount Sion ſhal firmely ſtand, And be re-



moued at no hand, The Lord will counte



them right and iuſte, So that they ſhall



be ſure, For euer to indure.

2 As mightie mountaines huge and great,
Ieruſalem about do cloſe:
So wil the Lord be vnto thoſe,
Who on his godly wil do wayte.
Suche are to him ſo deare,
They neuer nede to feare.

3 For though the rightous trye doth he,
By making wicked men his rodde:
Leſt they through griefe forſake their God
It ſhal not as theyr lot ſtil be.
4 Giue, Lord, to thoſe thy light,
Whoſe hearres are true and right.

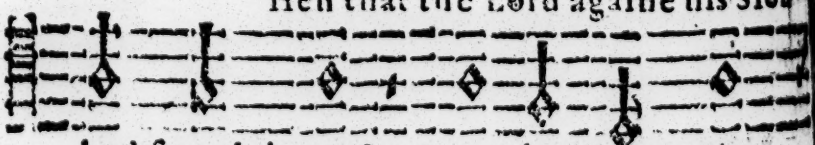
5 But as for ſuche as turne aſide,
By croked wayes which they out ſought,
The Lord wil ſurely bring to nought,
With workers vile they ſhal abide:
But peace with Iſrael
For euermore ſhal dwel.

PSALME CXXVI. W. Ke.

¶ *This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meane their deliuerance was wonderfull, after the ſeuen yeares of captiuitie foreſpoken by Ieremie. Chap. 25. and 29. 10.*



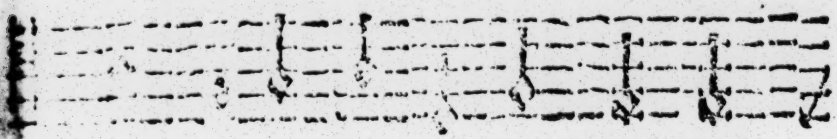
WHen that the Lord againe his Sion



had foorth brought, from bondage great,



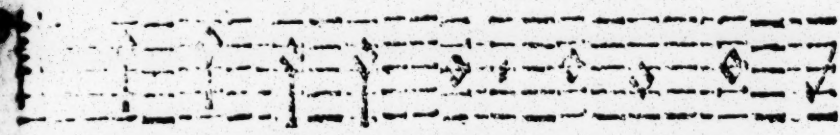
and also seruitude extreme, His worke was



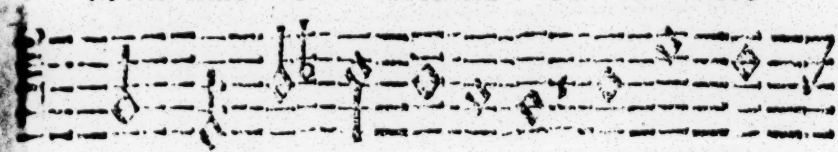
suche, as did surmount mans heart and



thought, So that we were muckelyke to



them that vse to dreame: Our mouthes



were with laughter filled then, And eke our



tongues did showe vs ioyefull men.

3 The heathen folke
were forced then, this to confesse,
How that the Lord
for them also great things had done.
3 But muche more we,
and therefore can confesse no lesse:
Wherefore to ioye
we haue good cause as we begonne.
4 O Lord, go foorth,

thou canst our bondage end,
As to desertes
thy flowing riuers send.

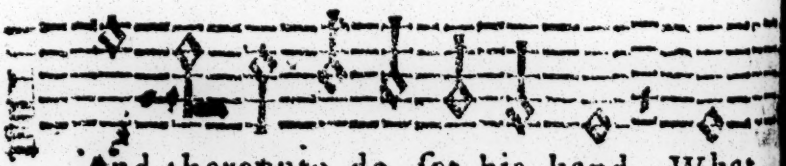
5 Ful true it is,
that they which sowe with teares in dede
A time wil come,
when they shal reape in mirth and ioye
6 They went and wept
in bearing of their precious sede,
For that their foes
ful often tymes did them anoye:
But their returne
with ioye they shal sure see,
Their sheaues home bring
and not impeded be.

PSALME CXXVII. W. Whit.

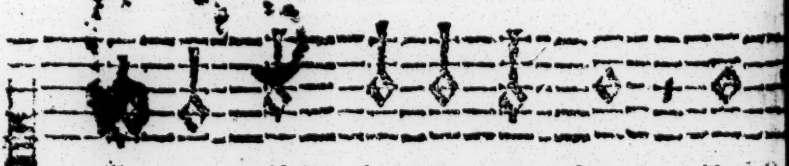
¶ It is not mans wit, power or labour, but the [illegible]
goodnes of god that giueth riches, preserueth [illegible]
nes and countries, and graunteth nourishement [illegible]
children.



EXcept the Lord the house do make,



And thereunto do set his hand, What



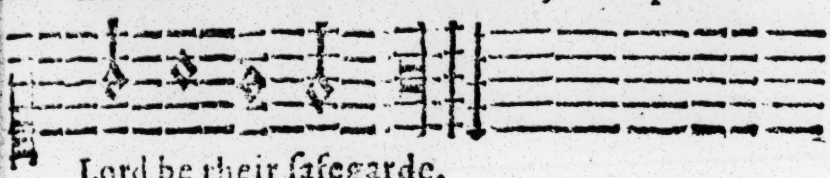
men do builde, it can not stand. Like-



wise in vaine men vndertake, Cities and



holdes to watch and warde, Except the



Lord be their safegarde.

2 Though ye ryse early in the morne,
And so at night go late to bed,
Feding ful hardly with browne bread,
Yet were your labour loste and worne:
But they whome God doth loue and kepe,
Receiue all things with quiet slepe.

3 Therefore marke wel, when euer ye see,
That men haue heirs t'enioye their land.
It is the gift of Gods owne hand,
For God him selfe doth multiplie
Of his great liberalitie
The blessing of posteritie.

4 And when the children come to age,
They growe in strength and actiuenes,
In persone, and in comelines:
So that a shaft shot with courage
Of one that hath a moste strong arme,
Flieth not so swift, nor doth lyke harm.

5 Oh, wel is him that hath his quiuer
Furnisht with suche artilerie:
For when in peril he shalbe,
Suche one shal neuer shake nor shiuer,

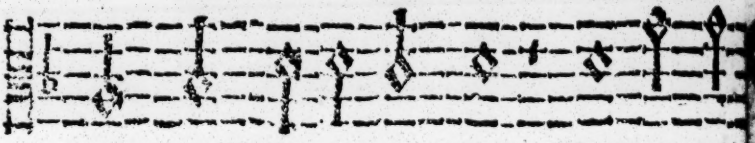
When that he pleadth before the iudge,
Againſt his foes which beare him grudge.

PSALME CXXVIII. Tho. Ster.

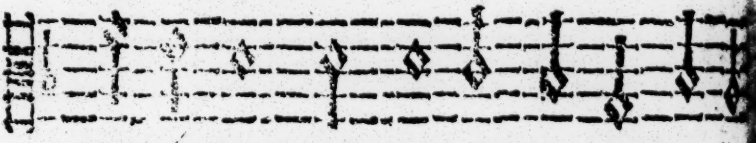
¶ He deſcribeth the proſperous eſtate of them that maried in the feare of God, ioyning with all, the miſe of Gods bleſſings to all the that liue in honorable eſtate, according to his commandements.



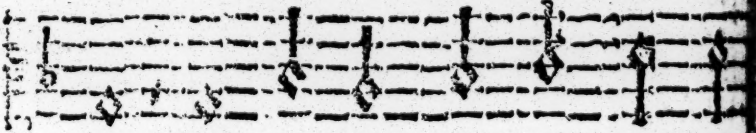
Bleſſed art thou that feareſt God,



and walkeſt in his waye: For of thy



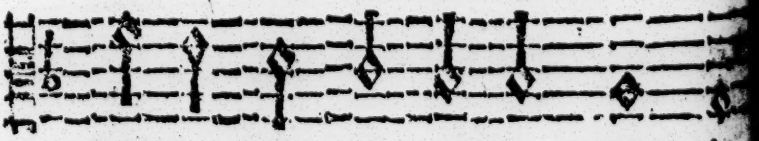
labour thou ſhalt eate, happy art thou I



ſay, Lyke frutefull vines on the houſe



ſydes, ſo doth thy wyfe ſpring out: Thy



children ſtand lyke oliue plantes, thy

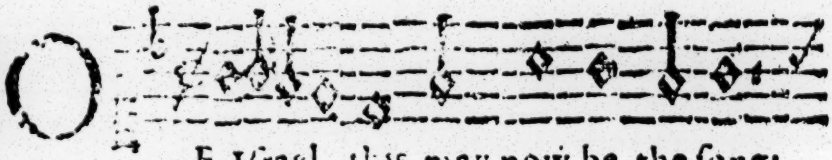


table rounde about.

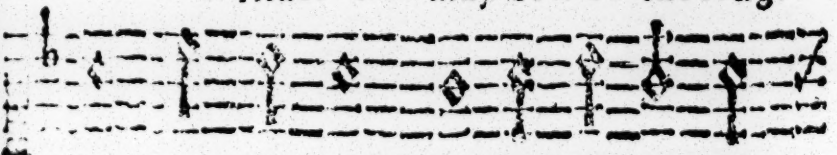
4 Thus art thou blest that feareſt God,
and he ſhal let thee ſee:
5 The promiſed Ieruſalem,
and his felicitie.
6 Thou ſhalt thy childrens children ſee,
to thy great ioyes increaſe,
And lykewiſe grace on Iſrael,
proſperitie and peace.

PSALME CXXIX. W. Whit.

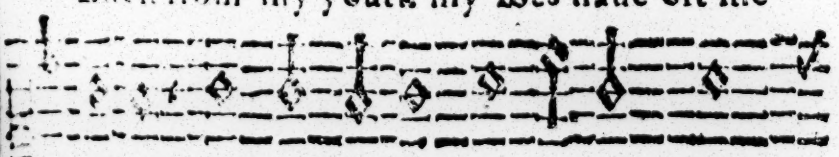
He admoniſheth the Church to reioyce, though it haue ben afflicted in all ages: For God wil deliuer it, and the enemies for all their glorious ſhewe, ſhal ſuddenly be deſtroyed.



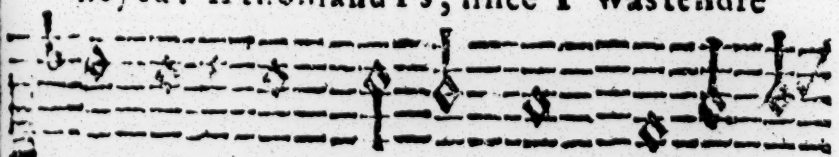
O F Iſrael this may now be the ſong:



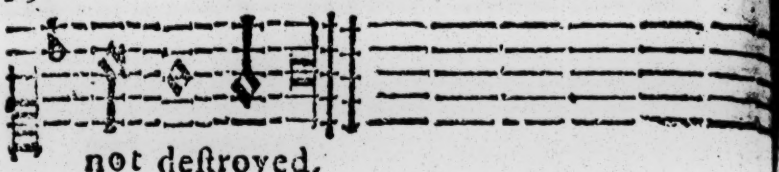
Euen from my youth my foes haue oft me



noyed: A thouſand i's, ſince I was tendre



and yong, They haue me wrought, yet was I



not deſtroyed.

3 As yet I beare
the markes in bone and ſkine,
That one wolde thinke
that the plowe men with their plowes
Vpon my backe
haue made their balkes farre in:
For lyke plowde grounde,
euen ſo haue I long forowes.

4 But yet the Lord,
which doth all things iuſtly,
Hath cut the ropes,
and ſo ſtayde the wickeds rage.
5 Euen ſo ſhall all
ſuch periſh ſhamefully,
Which hate Sion,
or wiſh it any domage.

6 All ſuche men ſhal
be lyke the graſſe that growth
Vpon the walles,
or toppes of houſes moſte hye,
Which ſuddenly,
or one beware, withreth:
So that no frute
on ſuche herbes can gathred be.

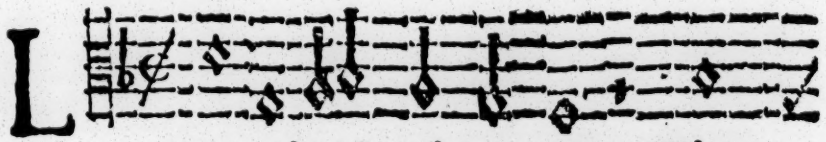
7 Neuer man ſawe
that any mower mowde
Suche graſſe as that,
or thereof his hand did fil:
Muche leſſe that he,
which glainth of that is ſowde,
Vnder his arme

bare ſome thing his houſe vntil.

8 Nor yet that he
that paſſeth by that way,
Saith to the reapers,
God ſaue you, or God ſpede.
No no man doth
wiſh them good lucke, I ſay,
Or pray that God
wolde for their worke graunt them mede.

PSALME CXXX. W. Whit.

¶ *An effectuous prayer of him that for his ſinnes had ſuſteined great afflictions, and notwithſtanding he fully truſteth, and aſſureth him ſelfe to obteine mercie and forgiuenes of his ſinnes, and at length deliuerance from all euill.*



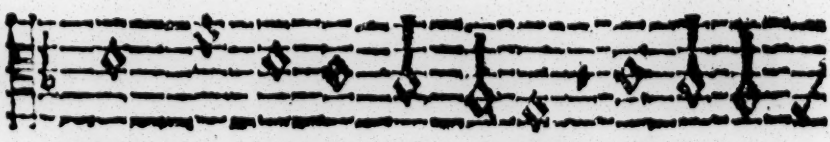
LOrd to thee, I make my mone, When



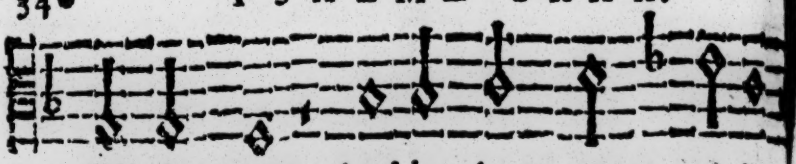
dangers me oppreſſe: I call, I ſigh, plaine



and grone, Truſting to finde releaſe.



Heare now, ô Lord, my requeſt, For it is



full due tyme: And let thyne eares aye be



preſt, Vnto this prayer myne.

3 O Lord my God, if thou waye
Our ſinnes, and them peruſe,
Who ſhal then eſcape, and ſay,
I can my ſelfe excuſe?
4 But, Lord, thou art mercifull,
And turnſt to vs thy grace,
That we with heartes moſte careful
Shulde feare before thy face.

5 In God I put my whole truſte:
My ſoule waith on his wil:
For his promiſe is moſte iuſt,
And I hope therein ſtil.
6 My ſoule to God hath regarde,
Wiſhing for him alway,
More then they that watche and warde,
To ſee the dawning day.

7 Let Iſrael then boldely
In the Lord put his truſt:
He is that God of mercie,
That his deliuer muſt.
8 For he it is that muſt ſaue,
Iſrael from his ſinne,
And all ſuche as ſurely haue
Their confidence in him.

PSALME CXXXI. M.

¶ Dauid charged with ambition and gredy deſire of raygne, proteſieth his humilitie and modeſtie before God, and teacheth all men what they ſhulde do.

¶Sing this as the 69. Pſalme.

LOrd I am not puſt vp in mynde,
I haue no ſkorneful eye:
I do not exerciſe my ſelfe
in things that be to hye.
2 But as a childe that wayned is,
euen from his mothers breſt:
So haue I Lord behaued my ſelfe,
in ſilence and in reſt.

3 O Iſrael, truſt in the Lord,
let him be all thy ſtay:
From this tyme foorth for euermore,
from age to age I ſay.

PSALME CXXXII. I. C.

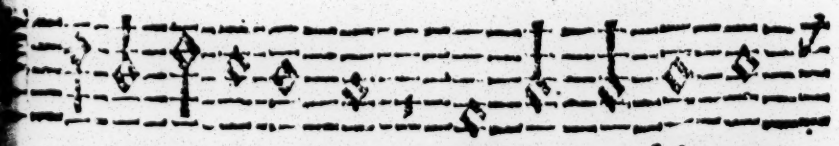
¶*The faithful grounding on Gods promiſe made vnto Dauid, deſireth that he wolde eſtabliſhe the ſame, both as touching his poſteritie and the building of the Temple, to praye there as was foreſpoken.*



OF Dauid, Lord, in mynde recorde,



And eke of his afflictions all, Who ſware



an othe vnto the Lord, And made a ſolemne



vowe with all: Saying to Iacobs mightie God.

3 This promiſe, Lord, to thee I make,
Myne houſe not enterin wil I
4 Nor reſt vpon my couche wil take,
Ne once giue ſlepe vnto myne eye,
Or yet myne eye lids cloſe from wake.

5 Vntil I for the Lord prouide,
And finde ſome place his owne to be,
Where Iacobs mightie God may byde
And plant his houſe, eternally
There to remaine from tyme to tyde.

6 Beholde the ſame then heare did we,
In Ephrata that frutefull grounde,
Which is right pleaſant vnto thee:
And haue thy dwelling place out founde
Within the foreſts fieldes to be.

7 Thy Tabernacles there once pight,
To worſhip thee, we wil be preſt
Before thy footeſtoole there in ſight.
8 Aryſe therefore come to thy reſt,
Thou, and the Arke of thy great might.

9 Let righteouſnes thy prieſts embrace,
A precious garment it them make:
Giue to thyne holy ones ſolace.
10 And for thy ſeruant Dauids ſake,
Refuſe not thyne anointeds face.

11 To Dauid, God in trueth did ſweare,
And ſure he wil performe that thing.
Saying, doutles, I wil vpreare
The frute that from thy loynes ſhal ſpring,
Vpon thy throne the rule to beare.

12 If that thy ſonnes my bond retayne,
And from my Lawes, abacke not flit.
Which I them learne: this grace againe
Wil I them ſhewe, their ſonnes ſhal ſit:
Vpon thy ſeate, aye to remayne.

13 For God hath choſen mount Sion,
Where to abyde he lyketh wel:
14 Saying, this is my reſt alone,
For euermore I here wil dwel,
My whole delite is ſet thereon.

15 I deuiles wil her victuals bleſſe,
Her poore with bread eke ſatiſſie:
And clothe her prieſtes with healthfulnes
Yea all her good men cauſe wil I,
To ſhout and crye for ioyfulnes.

16 My ſeruant Dauids horne of might
In her, wil I make budde and ſpring:
For I ordayned haue a light
To myne anoynted Chriſt and King,
(I here to remaine in all mens ſight)

17 But I wil clothe his enmies all
With vile reproche, rebuke and ſhame
Whereas his crowne Imperiall
Vnto his honour and great fame
Vpon his head ſhil floriſh ſhall.

PSALME CXXXIII. W. Whit.

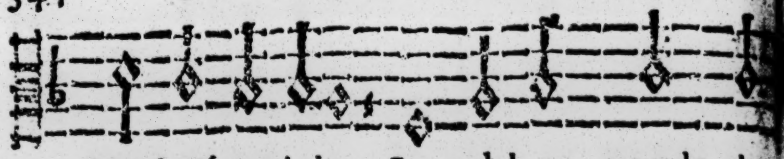
This Pſalme conteineth the commendation of brotherly amitie among the ſeruantes of God.



How happy a thing it is, and ioy-



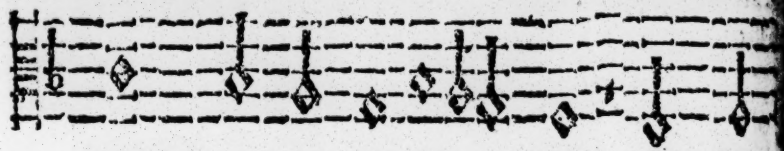
ful for to ſee, Brethrē together faſt to hold the



band of amitie, It calth to mynde that



swete perfume, and that costlie oyntment,



whiche on the Sacrificers head, by Gods



precept was spent.

2 It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did runne downe
his riche attire about.

3 And as the lower grounde doth drinke,
the dewe of Hermon hil,
And Sion with his silner droppes
the fieldes with frute doth fil.

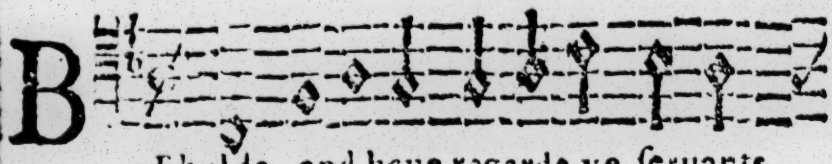
4 Euen so the Lord doth powre on them,
his blessings manyfolde,
Whose heartes and myndes without al guile
this knot do kepe and holde.

¶ This last verse is song with the two last clauses

PSALME CXXXIIII. W.

¶ *He exhorteth the Leuites, that watche in the Temple to praise the Lord.*

Behold



Behold, and haue regarde, ye ſeruants



of the Lord, whiche in his houſe by night



do watche praiſe him with one accorde.

2 Lift vp your handes on high,
vnto his holy place:
And giue the Lord his praiſes due:
his benefites embrace.

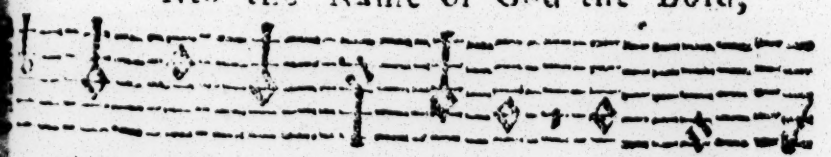
3 For why? the Lord, who did
both earth and heauen frame,
Doth Sion bleſſe, and wil conſerue
for euermore the ſame.

PSALME CXXXV. M.

He exhorteth all the faithful, of what eſtate ſo euer they be, to praiſe God for his marueilous workes, and thanke him for his graces towardes his people, wherein he declareth his maieſtie, to the confuſion of all falſe Iudges and vaine Idoles.



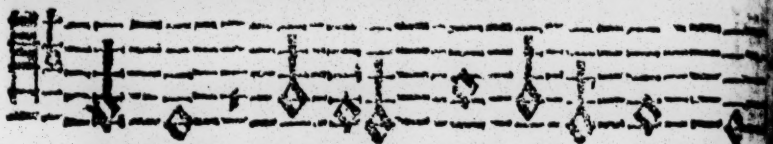
VNto the Name of God the Lord,



giue praiſe with one accorde: O praiſe



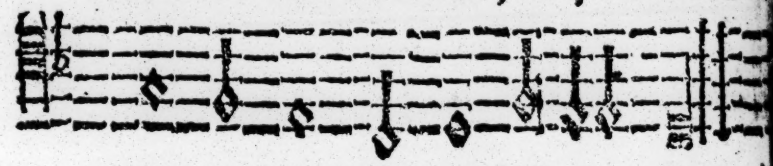
him ſtill all ye that be, the ſeruantes of



the Lord, Extol his praiſe all ye that ſtand



within the houſe of God, Al ye that in h



courtes remayne, his praiſe declare abrode.

3 Praiſe ye the Lord for he is good,
ſing praiſes to his Name:
It is a comely and good thing,
alwayes to do the ſame.

4 For God hath choſen Iacob out,
his verie owne, you ſee:
So hath he choſen Iſrael,
his treaſure for to be.

5 For this, I knowe aſſuredly,
the Lord is verie great:
And that he hath aboue all Gods,
his dwelling place, and ſeat.

6 For whatſoeuer pleaſed him
that hath he brought about:
In heauen, in earth, and in the ſea,
yea, all the depthes throughout.

7 He from the earth the cloudes doth bring
the lightnings and the rayne

He maketh ekes and windes to come,
from where they did remayne.
8 He smote the first borne of eche thing,
in Egypt that toke rest:
He spared there no liuing thing,
the man nor yet the beast.

9 O Egipt, he in middes of thee,
hath made his wonders fall:
On Pharao thy cruel King,
and on his seruantes all.
10 He sundrie people brought to nought,
destroying them out right:
And many Kings he slewe also,
that were of power and might.

11 As Sihon, (that some tyme was Lord)
and King of Amorites
And Og the King of Basan land,
with all the Cananits.
12 And gaue their land to Israel,
an heritage we see:
To Israel, his chosen folke
their heritage to be.

13 Thy Name, ô Lord, shal stil endure,
and thy memoriall:
Throughout all generations
that are or euer shall.
14 The Lord wil surely iudge aright,
his people all in dede:
And to his seruantes fauour shewe,
wil he, in tyme of nede.

15 The Idoles of the heathen all
throughout their coastes and lands:
Of siluer and of golde they be,
the workes euen of mens hands.
16 For mouthes they haue, but speake no whit

and eyes, but may not see:
17 So haue they eares, that nothing heare,
and breathles wholy be.

18 Wherefore all they are lyke to them
that so do set them foorth:
And lykewise those that trust in them
or thinke they be ought worth.
19 O all ye house of Israel,
see that ye praise the Lord:
And ye that be of Aarons house,
praise him with one accorde.

20 And ye that be of Leuies house
praise ye lykewise the Lord:
And all that stand in awe of him,
praise him with one accord.
21 And out of Sion, sounde his praise,
the praise of God the Lord:
Which dwelleth in Ierusalem,
praise him with one accorde.

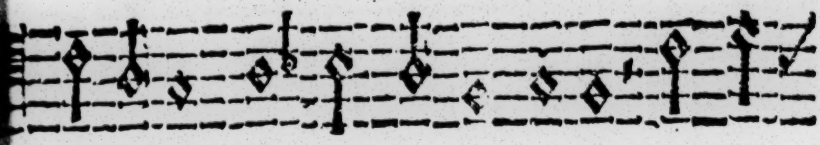
PSALME CXXXVI. I. C.

¶ *A moste earneste exhortation to giue thanket vn*
God for the creation and gouernance of all thin
which standeth in confessing that he giueth vs al
his mere liberalitie.

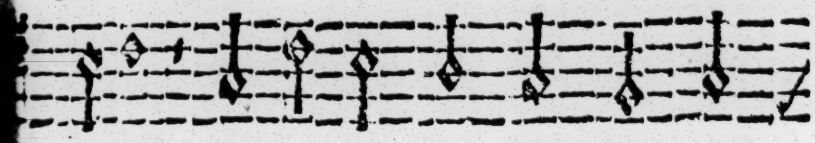
O Laude the Lord bening, Whose

mercies laste for aye. Giue thankes, and

prai



praiſes ſing, To God of Gods, I ſay: For cer-



teynely, His mercies dure, Both firme and



ſure, Eternally.

The Lord of Lords praiſe ye,
Whoſe mercies aye doth dure
Great wonders onely he
Doth worke by his great power:
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

Which Lord omnipotent
By his great wiſedome hye,
The heauenly firmament
Did frame, as we may ſee.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

Yea, he the heauy charge
Of all the earth did ſtreache,
And on the waters large
The ſame he did out reache.
For certeynely
His mercies dure

Both firme, and ſure
Eternally.

7 Great lights he made to be,
For why? his loue is aye.
8 Suche as the ſunne we ſee,
To rule the lightſome daye.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

9 And eke the moone ſo cleare,
(Which ſhyneth in our ſight)
And ſtarres that do appeare,
To guyde the darkeſome night.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

10 With grieuous plagues and ſore,
All Egypt ſmote he than,
Their firſt borne leſſe and more,
He ſlewe, of beaſt and man.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

11 And from amidſt their land
His Iſrael foorth brought.
12 Which he with mightie hand
And ſtreached arme hath wrought.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

13 The ſea he cut in two

(Which ſtoode vp lyke a wall)
+ And made through it to go
His choſen children all.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

+ But there he whelmed thon,
The proude King Pharao
With his huge Hoſte of men
And Charetes eke alſo.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

+ Who led through wildernes,
His people ſafe and ſounde,
And for his loue endles:
+ Great kings he brought to grounde.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

+ And ſlewe with puiſant hand
Kings mightie, and of fame,
+ As of Amorites land
Hon the king by Name.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

+ And Og (the Giant large)
Baſan king alſo:
+ Whoſe land for heritage
+ gaue his people tho.

For certeynely
His mercies dure
Both firme, and ſure
Eternally.

21 Euen vnto Iſrael
His ſeruant deare (I ſay)
He gaue the ſame, to dwel
And there abyde for aye.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

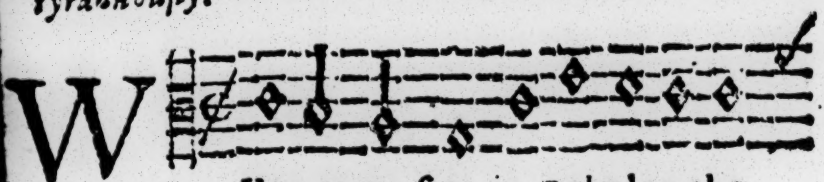
23 To mynde he did vs call,
In our moſte baſe degree:
24 And from oppreſſors all,
In ſafetie, ſet vs free.
For certeynely
His mercies dure
Both firme, and ſure
Eternally.

25 All fleſhe in earth abrode
With foode he doth fulfil.
26 Wherefore of heauen the God
To laude, be it your wil.
For certeynely,
His mercies dure
Both firme, and ſure
Eternally.

PSALME CXXXVII. W.

¶ *The people of God in their baniſhment, ſe*
true religion decay, liued in great anguiſh
rowe of heart, the which grief the Chalde
lytle pitie, that they rather increaſed the
with tauntes, reproches and blaſphemie ag
whereſore the Iſraelites deſire God, ſtrait

the Edomites who prouoked the Babylonians against them, and moued by the Spirit of God, prophecie the destruction of Babylon, where they were handled so tyrannously.



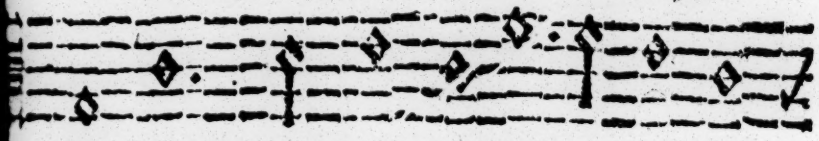
When as we sate in Babylon, the



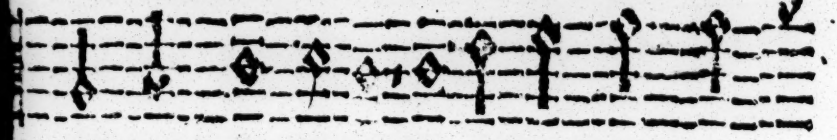
riuers rounde about, And in remembrance



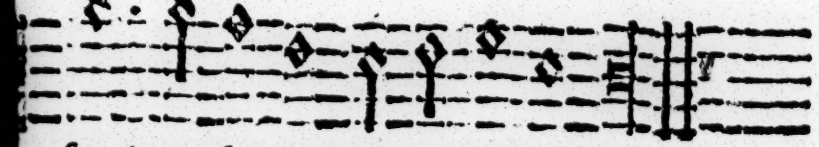
of Sion the teares for grief braste out:



We hangde our harpes and instruments, the



willowe trees vpon. For in that place men



for their vse had planted manie one.

Then they to whome we prisoners were,
said to vs tauntingly.
Now let vs heare your Ebreue songs,
and pleasant melodie.

4 Alas ſaid we, who can once frame,
his ſorowful heart, to ſing
The praiſes of our louing God,
thus vnder a ſtrange King?

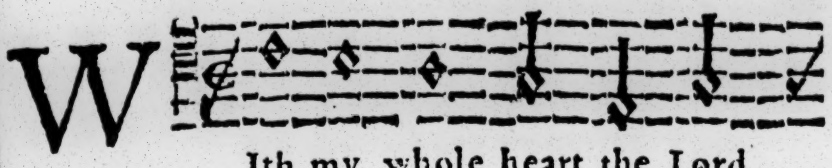
5 But Yet if I Ieruſalem
out of myne heart let ſlide.
Then let my fingers quite forget
the warbling harpe to guyde.
6 And let my tongue within my mouth,
be tyde for euer faſt:
If that I ioye, before I ſee
thy ful deliurance paſt.

7 Therefore, ô Lord, remember now,
the curſed noyce and crye:
That Edons ſonnes againſt vs made,
when they raſde our Citie.
Remember, Lord, their cruel wordes,
when as with one accord:
They cryde, On ſack, and raſe their walles,
in deſpite of theyr Lord.

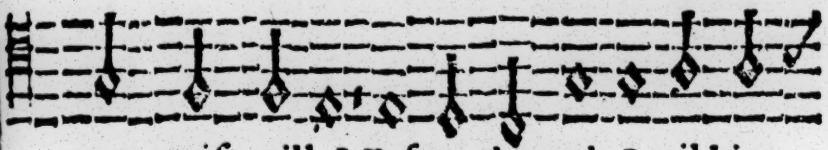
8 Euen ſo ſhalt thou, ô Babylon,
at length to duſt be brought:
And happy ſhal that man be calde,
that our reuenge hath wrought.
9 Yea, bleſſed ſhal the man be calde,
that takth thy children yong,
To daſhe theyr bones againſt hard ſtones
which lye the ſtretes among.

PSALME CXXXVIII. W.

¶ *Dauid with great courage praiſeth the good[neſſe] God towardes him, the which is ſo great, that [it is] knowen to forren Princes, who ſhal praiſe [God] together with him. And he is aſſured to [haue] comforte of God in the tyme folowing, as [he] had heretofore.*



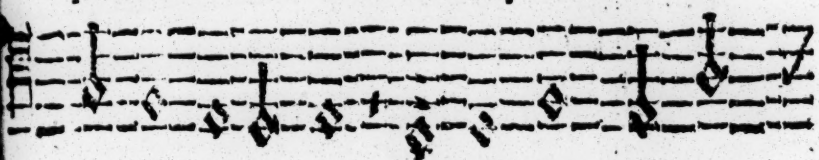
With my whole heart the Lord



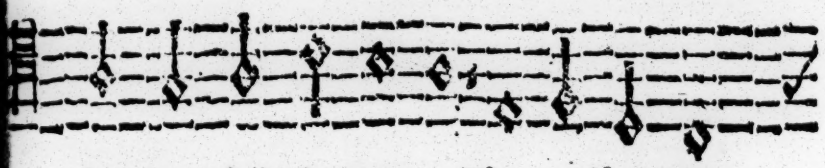
now praise will I: Before the gods I wil him



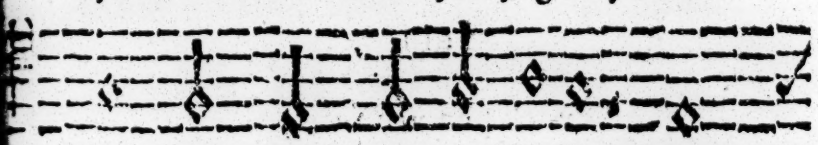
praise for euer: Towards thy Church and



temple wil I crye. Because thy loue and



kyndnes faileth neuer, Thy godly Name



thy worde hath moste auanced, Whiche



doth excell and ought to be inhanced.

When I did call
then didest thou me heare,
And strengthned hast

my ſoule ſo ſore oppreſſed,
All earthly kings
ſhall the Lord praiſe with feare.
For they haue heard
thy wordes by mouth expreſſed:
5 They all ſhal ſing
and praiſe thy wayes ſo holie:
For great thou art,
and great, Lord, is thy glorie.

6 The Lord is high,
but yet the meke doth ſee.
As for the proude,
farre of he him obſerueth:
7 But though I walke
and in great troubles be,
Me to reuiue,
from all hurt he diſchargeth.
Thyne hand ſtretcht foorth
my foes their mede doth render,
And with the ſame
thou art my ſure defender.

8 The Lord his worke,
which he in me beganne,
Wil it performe,
I am thereof reſolued.
Thy mercies Lord,
expreſſe with pen who can,
They are ſo great,
they can not be reuolued.
Forſake not, Lord,
the worke which thou haſt framed,
But let me be
by thee alwayes reclaymed.

PSALME CXXXIX. N.

¶ *Dauid to cleanſe his heart frõ all hypocriſie, ſhe*
that there is nothing ſo hid, whych God ſeeth

which he confirmeth by the creation of man. After declaring his zeale and feare of God, he protesteth to be enemie to all then that contemne God.

¶Sing this as the 137. Psalme.

O Lord, thou hast me tryde and knowne,
my sitting dost thou knowe:
2 And rysing eke, my thoughts a farre
thou vnderstandst also.
3 My paths, yea and my lying downe
thou compassest alwayes:
And by familiar custome art
acquainted with my wayes.

4 No worde was in my tongue, ô Lord,
but knowne it is to thee:
5 Thou bindst me in on either syde,
and layest thyne hand on me.
6 To wonderful aboue my reache,
Lord is thy cunning skill:
It is so hye that I the same
can not atteine vntil.

7 From sight of thy all seing Spirit,
Lord whither shal I go?
Or whither shal I flee away,
thy presence to scape fro?
8 To heauen if I mount aloft,
lo, thou art present there:
In hel if I lye downe belowe,
euen there thou dost appeare.

9 Yea, let me take the mornings wings,
and let me go and hide:
Euen there where are the farthest partes,
where flowing sea doth slide.
10 Yet notwithstanding thither shal,
thy reaching hand me guide:
And thy right hand shal holde me fast,

and make me to abide.

11 Yea, if I say the darkenes shal,
yet shroude me from thy sight:
Lo, euen also the darkest night,
about me shalbe light.
12 Yea, darkenes hideth not from thee,
but night doth shyne as day:
To thee the darkenes and the light,
are both a lyke alway.

13 For thou possessed hast my raynes,
and thou hast couered me:
When I within my mothers wombe,
enclosed was by thee.
14 I will thee praise, for fearefully
and wondrous madde I am:
Thy workes are merueilous, and wel
my soule doth knowe the same.

15 My bones, they are not hid from thee,
although in secret place
I haue bene made, and in the earth
beneth I shapen was.
16 When I was formles, then thyne eye
sawe me: farre in thy boke
Were written all (nought was before)
that after fashion toke.

17 The thoughtes therefore of thee, ô God
how deare are they to me?
And of them all how passing great,
the endles nombers be?
18 If I shulde count then, lo, their summe
more then the sand I see:
And whensoeuer, I awake,
yet am I stil with thee.

19 The wicked and the blodie men,
oh, that thou woldest slay:

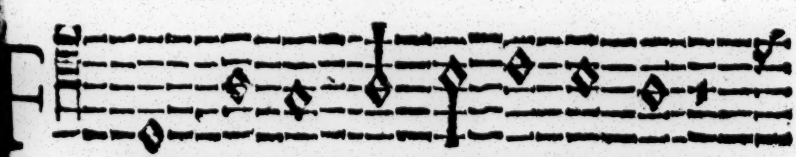
Euen thoſe, ô God, to whome I crye
depart from me away.
20 Euen thoſe of thee, ô Lord my God,
that ſpeake ful wickedly:
Theſe that are lyfted vp in vayne,
and enmies are to thee.

21 Hate I not them that hate thee Lord?
and not in earneſt wiſe
Contend I, Lord againſt them all,
that do againſt thee ryſe.
22 I hate them with vnfained hate,
euen as myne vtter foes:
23 Trye me, ô God, and knowe my heart,
my thoughtes proue and diſcloſe.

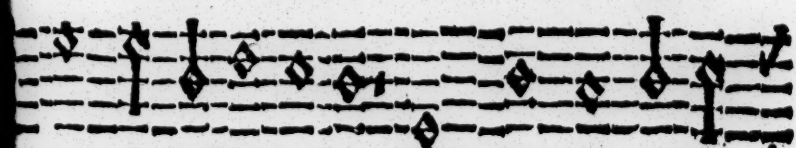
24 Conſider, Lord, if wickednes,
in me there any be:
And in thy way, ô God my guide,
for euer lead thou me.

PSALME CXL. I. C.

Dauid complaineth of the crueltie, falſhode and iniuries of his enemies. Againſt the which he prayeth vnto the Lord, and aſſureth him ſelf of his helpe and ſuccour wherefore he prouoketh te iuſt to praiſe te Lord, and to aſſure them ſelues of his tuition.



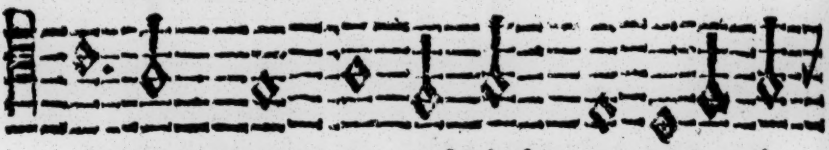
Rom the peruerſe and wicked wight,



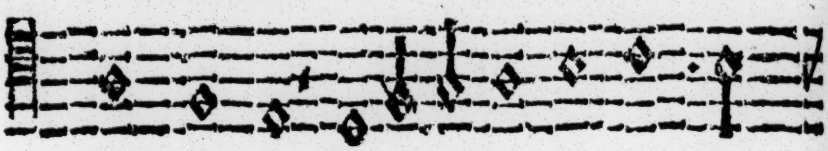
O Lord deliuer me: And from the cruel



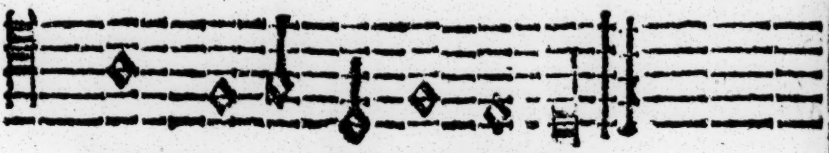
mans deſpight, preſerued let me be, Who



in their heartes do miſchief warpe, and euil



things inuent, Continually to warre right



ſharpe, on me they are ful bent.

3 They whetted haue their tongues, as kene
as is the Serpents ſpeare:
They Adders poyſon may be ſene,
vnder their lippes to beare.
4 From wicked handes, Lord, me withholde
preſerue me to abyde
Free from the cruel man, that wolde
cauſe my footeſteppes to ſlyde.

5 For lo, the proude a ſnare haue ſet,
for me in my path way:
And haue with coardes ſpread foorth theyr net
and grennes for me they lay.
6 Therefore vnto the Lord, ſaid I,
thou art my God alone:
Heare then, ô Lord, the voyce and crye,
wherewith I plaint and mone.

7 O Lord

7 O Lord my God, the ſtrength and ſtay,
of my ſaluation:
Myne head thou couereds̄t in the day,
that battell came me on.
8 Let not the wicked man obtayne,
on me his heartes deſire:
Nor yet performe his thoughts moſte vayne
leaſt pryde him ſet on fire.

9 Of thoſe that compaſſe me, ô Lord,
the chief and principal,
The miſchief of their lyppes, accord,
vpon them ſelues to fal.
10 Let coales vpon their heades downe fall,
them caſt in fyrie glowe:
And that they ryſe no more at all
into depe pittes them throwe.

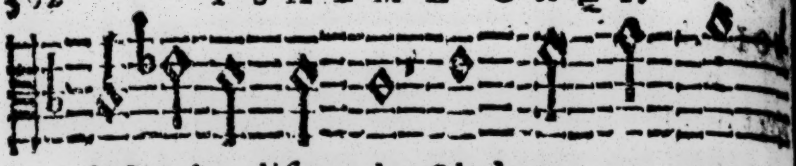
11 The Lord, I knowe, th'afflicteds cauſe,
wil ſurely take in hand:
And he againſt the poore mans foes
with Iudgement iuſt wil ſtand.
12 Vndoutedly, the man vpright,
ſhal praiſe thy Name therefore:
And eke the iuſt ſhal in thy ſight,
inhabite euermore.

PSALME CXLI. I. C.

¶Dauid being grieuouſly perſecuted vnder Saul, onely flieth vnto God to haue ſuccour, deſiring him to bridle his affections, that he may pacientlye abyde till God take vengeance of his enemies.



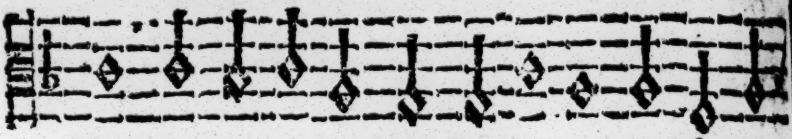
N thee I call, ô Lord, therefore haſte



leſt I be diſmayde, Oh, heare my voyce



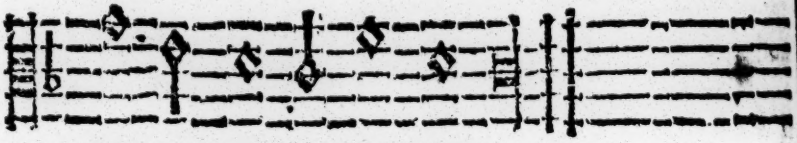
when as I roare, and crye to thee for ayde,



My prayers in thy ſight let be, as incenſe pure,



of price: And eke mine hands lyft vp to



thee as euening ſacrifice.

3 Before my mouth ô Lord a warde
and watche, ſet I thee praye:
And of my lyppes be thou the garde
and keper ſure for aye.
4 Let not myne heart to ill incly ne
that with thoſe wicked mates
Which michief worke, I fall to ſinne:
nor taſte their delicates.

5 When I offend, then let the iuſt
correct me, Lord, that day:
For as a benefite nedes muſt
I take the ſame alway.

Yet,

Yea, his reprofe ſhalbe ſwete oyle,
that ſhal myne head not breake
As for my foes, within ſhorte while,
I ſhal haue cauſe to ſpeake.

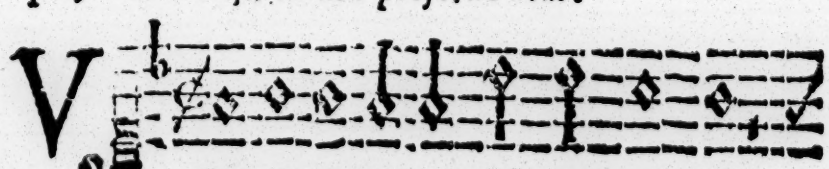
6 And when their Iudges downe ſhal fall,
amongſt the ſtones to grounde:
The people ſhal my wordes here all
which ſwete and true they founde.
7 O Lord, beholde our bones are ſtrowde
about the pit and graue:
Lyke chyppes by him that wood hath hewed,
or digged in a caue.

8 Yet vnto thee, myne eyes their ſight
do caſt, in this diſtreſſe:
On thee, O Lord, my truſt is pight,
leaue not my ſoule helples.
9 But kepe me from the ſnare, which they
haue ſpread to trappe me in:
And from the grennes which ſuche do lay,
as are adict to ſinne.

10 As for the wicked let them fall,
into their nettes preparde:
Whilſt I eſcape: yea, let them all
together ſo be ſnarde.

PSALME CXLII. W. Ke.

¶ The prophet, nether aſtonied with feare, nor caried away with anger, nor forced by deſperation, wolde kil Saul, but with a quiet minde directed his earneſt prayer to God, who did preſerue him.



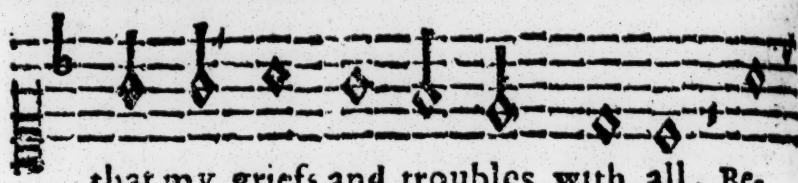
VNto the Lord I crye did and call,



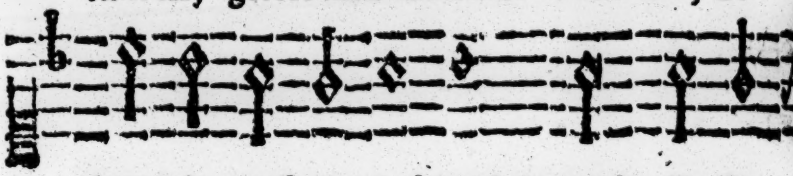
Yea, with my voyce I him beſought,



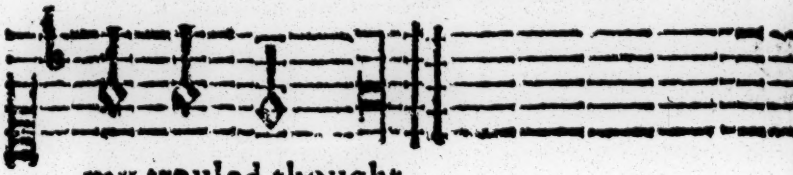
And my requeſtes before him let fall, So



that my griefs and troubles with all, Be-



fore his preſence I foorth brought To ſtay



my trouled thought.

3 Though I in ſprite
was troubled and rent
Yet thou my path
didſt knowe alway,
The ſelfe ſame trade
wherein I then went.
My foes ſo muche
to malice were bent,
They priuely
their ſnares did lay
To take me as their preye.

4 As I now at

my right hand did loke,
And so behelde
on ether side,
Not one founde I,
which coulde me wel broke:
But seming strange,
they there me forsoke:
All refuge was
from me ful wide,
My soule the selfe same tryde.

5 Then cryed I,
ô Lord, vnto thee,
And also said
thus in effect,
Thou art myne hope,
and so stil shalt be:
Yea, my whole parte,
which thou gaueſt me
Within that land
so semely dect,
Where dwel do thyne elect.

6 To my complaint,
ô Lord, now giue eare,
For I am brought
ful lowe and basse,
Saue me from suche
as put me in feare,
Which tyrantes wolde
a sunder me teare.
For why? theyr force
might sone take place,
Me throughly to deface.

7 Make free my soule,
in bonds that doth lye
That I may praise
thyne holy Name:

The righteous then
wil ſtil ſtand me by,
And with muche ioye
thy praiſes foorth cry:
For ſhewing, Lord,
to me the ſame,
They wil ſet foorth thy fame.

PSALME CXLIIII. I. C.

¶ *An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did thus cruelly perſecute him by Gods iuſt iudgement. He deſireth to be reſtored to grace, to be gouerned by his holy Sprit, that he may ſpende the remnant of his lyfe in the true feare and ſeruice of God.*



OH, heare my prayer, Lord, And vnto



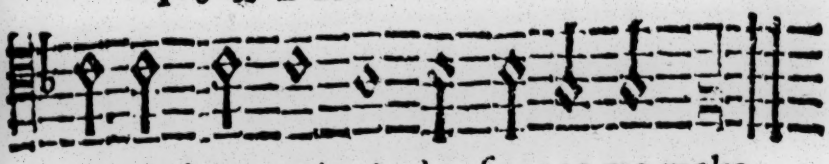
my requeſt, To bowe thyne eare accorde,



And as thou thinkeſt beſt, According to thy



trueth, And for thy iuſtice ſake, O Lord,



on me haue ruthe, And anſwer to me make.

2 To Iudgement enter not
With me thy ſeruant poore:
For why? this wel I wote,
No man in ſight may dure
Of thee the lyuing God,
If thou his dedes woldſt tryc
He dare make none abode
Him ſelfe to iuſtifie.

3 Behold: myne enemie
Purſued hath with ſpight
My ſoule, it to deſtroye:
Yea, he my lyfe downe right
Vnto the earth hath ſmote:
And layed me full lowe
In darkenes, as forgote,
Or men dead long ago.

4 Wherethrough, my Sprit, alas
Was troubled with vnreſt:
Myne heart amaſed was
And vexed in my breſt.
5 Yet I to mynde do call
Tyme paſt, and do record
Thy werkes: yea, thinke on all
Thyne handy workes, O Lord.

6 With grieuous plainte and mone,
Myne hands I ſtreatch abrode,
To thee, myne helpe alone:
For lo, my ſoule, O God
Moſte ardently deſires
And longeth after thee,
As thyrſtie grounde requires
With rayne refreſht to be.

7 O Lord, for myne auaile
To heare me make good ſpeede
For lo, my ſprite doth faile:
Hyde not thy face in neede
Fro me poore wretch, alas,
For doubtleſſe, els I ſhal
Be lyke to thoſe that paſſe,
And in the graue do fal.

8 Now ſith I truſt in thee,
Thy cleamencie bening
To heare, graunt vnto me
When break of day doth ſpring:
The way to me deſcrie
That I ſhulde walke and go
For I my ſoule on hye
To thee haue lyfted tho.

9 From all my foes me ſaue
And ſet me free, I praye,
For, Lord, with thee I haue
Stil hid my ſelfe alway.
10 To do thy will inſtruct
Me, Lord, my God of might,
Let thy good ſprite conduct
Me to the land of right.

11 To quicken me accorde,
For thy Names ſake alſo:
And for thy iuſtice, Lord,
Bring out my ſoule from wo.
12 And for thy mercies, ſlay
My foes, and put to ſhame.
My ſoules oppreſſors aye:
For I thy ſeruant am.

PSALME CXLIIII. Ñ.

¶ *Dauid praiſeth the Lord with great affection, & militit for his kingdome reſtored, and for his*

his obteined: yet calling for helpe, and the destruction of the wicked: promising to acknowledge the same with song of praises, and declareth wherein the felicitie of any people consisteth.

¶ Sing this as the 135. Psalme.

BLest be the Lord my strength that doth
instruct my hand to fight:
The Lord that doth my fingers frame
to battel by his might.
2 He is my goodnes, fort, and tower
deliuerer and shield:
In him I trust, my people he
subdues to me to yeld.

3 O Lord, what thing is man, that him
thou holdest so in price?
Or sonne of man that vpon him,
thou thinkest in such wise?
4 Man is but lyke to vanitie:
so passe this daye to end
5 As fleeting shade: bowe downe, ô Lord,
thy heauens and descend.

6 The mountains touch, and they shal smoke
cast foorth thy lightning flame,
And scatter them: thy ne arrowes shoote,
consume them with the same.
7 Send downe thy hand euen from aboue
ô Lord deliuer me:
Take me from waters great, from hand
of strangers make me free.

8 Whose subtile mouth of vanitie,
and fondnes doth entreat:
And their right hand, is a right hand,
of falshode and deceit.
9 A new song I wil sing, ô God,
and singing wil I be

On viole and on inſtrument,
ten ſtringed vnto thee.

10 Euen he it is that onely giues,
deliuerance to Kings:
Vnto his ſeruant Dauid help
from hurtful ſworde he brings.
11 From ſtrangers hand me ſaue and ſhielde,
whoſe mouth talkes vanitie:
And their right hand, is a right hand,
of guile and ſubtiltie.

12 So that our ſonnes may be as plantes,
whome growing youth doth reare:
Our doughters, carued corner ſtones,
lyke to a palace faire.
13 Our corners full, and plenty may,
with ſundrie ſortes be founde:
Our ſhepe bring thouſands, in our ſtretes
ten thouſandes may abounde.

14 Our oxen be to labour ſtrong,
that none do vs inuade:
There be no going out, nor crye,
within our ſtretes be made.
15 Thoſe people bleſſed are, that with
ſuche bleſſinges are ſo ſtorde:
Yea, bleſſed all the people are,
whoſe God is God the Lord.

PSALME CXLV. I. C.

¶ *This Pſalme was compoſed, when the King[dome] Dauid floriſhed, wherein he deſcribeth the w[on]ful prouidence of God, aſwel in gouerning ma[n] preſeruing all the reſt of his creatures. He pra[iſes] God for his iuſtice and mercie, but ſpecially for [his] uing kyndenes to warde thoſe that call vpon him, feare him, and loue him, for the which he pro[mi]ſes to praiſe him for euer.*



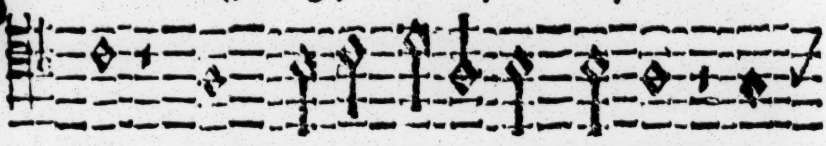
O Lord that art my God and King,



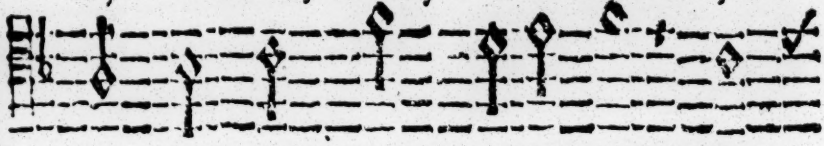
Vndoutedly, I wil thee praiſe, I will extoll



and bleſſings ſing, Vnto thyne holy Name al-



wayes. From day to day I wil thee bleſſe, and



laude thy name worlde without end. For



great is God, moſt worthy praiſe, Whoſe greatnes



none may comprehend.

4 Race ſhal thy workes praiſe vnto race:
And ſo declare thy pow er, ô Lord.
5 The glorious beautie of thy grace,
And wondrous workes, wil I record.
6 And all men ſhal the power (ô God)

Of all thy feareful Actes declare:
And I to publiſhe all abrode,
Thy greatnes, at no tyme wil ſpare.

7 They ſhal breake out, to mencion
And ſpecifie thy great goodnes:
And with loud voyce their ſonges echone
Shal frame to ſhewe thy righteouſnes.
8 The Lord our God is gracious,
Yea, merciful is he alſo:
In mercie he is plentious,
But vnto wrath, and anger, ſlowe.

9 The Lord to all men is bening:
Whoſe mercies, all his workes excede.
10 Thy workes echone thy praiſes ſing
And eke thy Saintes thee bleſſe in dede.
11 The glorie of thy Kingdome, they
Do ſhewe: and of thy power do tell.
12 That ſo mens ſonnes his might knowe may
And Kingdom great, that doth excel.

13 Thy Kingdome hath no end at all:
Thy Lordſhip euer doth remaine.
14 The Lord vpholdeth all that fall
And doth the feble folke ſuſtaine.
15 The eyes of all things, Lord, attend
And on thee waite, that heare do liue:
And thou in ſeaſon due doſt ſend
Sufficient foode them to relieue.

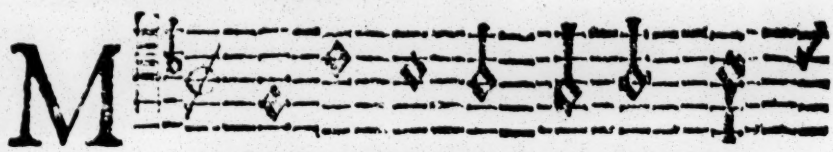
16 Yea, thou thyne hand doſt open wide,
And euerie thing doſt ſatiſfie,
That liue (and on this earth abyde)
Of thy great liberalitie.
17 The Lord is iuſt in his wayes all:
And holy in his workes echone.
18 At hand, to all that on him call:
In trueth, that call to him alone.

19 The Lord wil the deſire fulfil,
Of ſucke as do him feare and dreade
And be alſo their crye heare wil,
And ſaue them in the tyme of nead.
20 He doth preſerue them more and leſſe,
That beare to him a louing heart:
But workers all of wickednes
Deſtroye wil he, and cleane ſubuert.

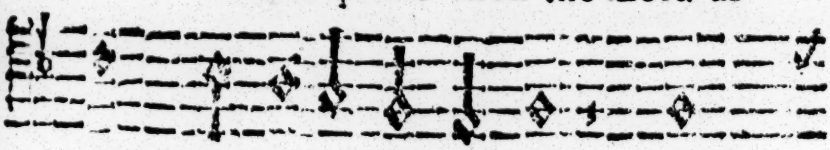
21 My mouth therefore my ſpeache ſhall frame
To ſpeake the praiſes of the Lord:
All fleſh to bleſſe his holy Name,
For euermore, eke ſhal accord.

PSALME CXLVI. I. Hop.

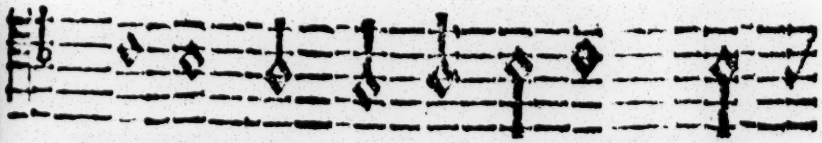
¶ Dauid declareth his great zeale that he hath to praiſe God and teacheth, not to truſt in man, but onely in God almightie, which deliuereth the afflicted, defendeth the ſtrangers, comforteth the fatherles, and the widowes, and reigneth for euer.



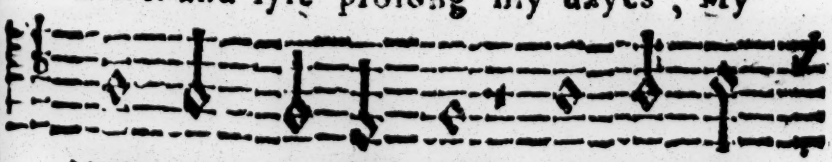
MY ſoule praiſe thou the Lord al-



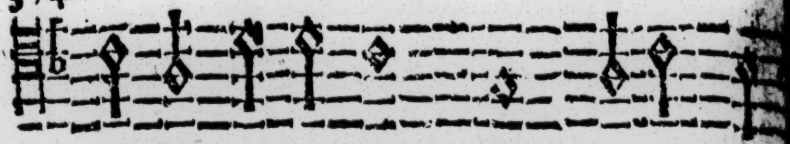
wayes: My God I wil confeſſe: 2 While



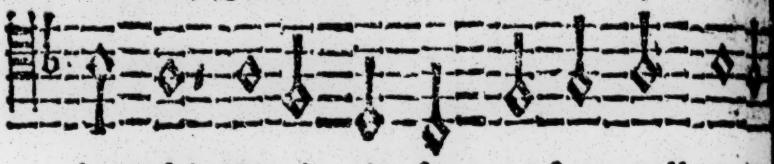
breath and lyfe prolong my dayes, My



tongue no tyme ſhal ceaſſe. Truſt not in



worldly princes them, though they abounde



in welth: Nor in the ſonnes of mortall men,



whome there is no health.

4 For why? their breath doth ſoone departe,
to earth anone they fall:
And then the counſels of their heart
decay and periſhe all.
5 O happie is that man, I ſay,
whome Iacobs God doth aide,
And he whoſe hope doth not decay,
but on the Lord is ſtaide.

6 Which made the earth and waters depe,
the heauens hye with all:
Which doth his worde and promiſe kepe,
in trueth and euer ſhal.
7 With right alwayes doth he procede,
for ſuche as ſuffer wrong:
The poore and hungrie he doth fede,
and lowſe the fetters ſtrong.

8 The Lord doth ſend the blynde theyr ſight,
the lame to limmes reſtore:
The Lord, I ſay, doth loue the right,
and iuſt man euermore.
9 He doth defend the Fatherles,
the ſtrangers ſad in heart,

And quite the widow from distres,
and ill mens wayes subuert.

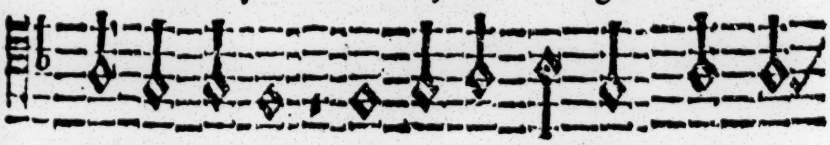
10 Thy Lord and God eternally,
O Sion, stil shal reigne:
In tyme of all posteritie
for euer to remaine.

PSALME CXLVII. N.

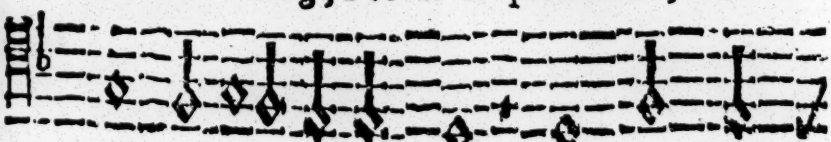
¶ The Prophet praiseth the bountie, wisdome, power iustice and prouidence of God vpon all his creatures. But specially vpon his Church, which he gathereth together after their dispersion, declaring his worde and iudgementes so vnto them, as he hath done to no other people.



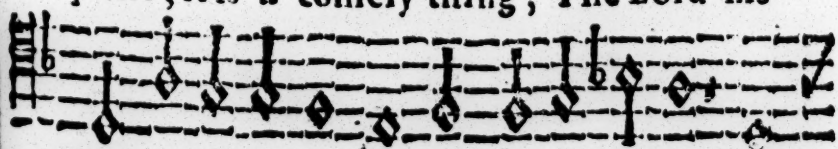
Raise ye the Lord, for it is good, vnto



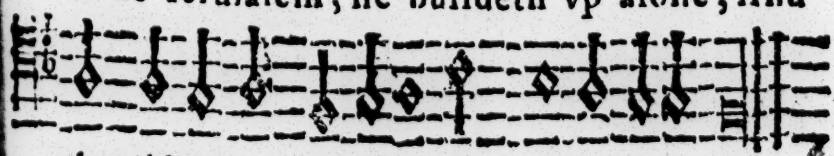
our God to sing, For it is pleasaunt, and to



praise, it is a comely thing, The Lord his



owne Ieruſalem, he buildeth vp alone, And



the disperst of Israel doth gather into one.

3 He heales the broken in their heart,
their ſore vp doth he binde:
4 He countes the nomber of the ſtarres,
and nameth them in their kynde.
5 Great is the Lord great is his power,
his wiſedome infinite:
6 The Lord releues the meke, and throwes
to grounde the wicked wight.

7 Sing vnto God the Lord with praiſe,
vnto the Lord reioyce:
And to our God vpon the harpe,
aduance your ſinging voyce.
8 He coue reth heauen with cloudes, and for
the earth prepareth rayne:
And on the mountaines he doth make,
the graſſe to growe agayne.

9 He giueth beaſtes their foode: yea, to
yong rauens when they crye:
10 In ſtrength of horſe, nor in mans legges
no pleaſure taketh he.
11 But in all thoſe that feare the Lord,
the Lord hath his delight:
And ſuche as do attend vpon
his mercies ſhyning light.

12 O praiſe thy Lord Ieruſalem,
thy God O Sion praiſe:
13 For he the barres hath forged ſtrong,
wherewith thy gate he ſtayes.
14 Thy Children he hath bleſt in thee:
and in thy borders he
Doth ſettle peace, and with the floure,
of wheat he filleth thee.

15 And his Commandement vpon,
the earth he ſendeth out:
And eke his worde with ſpedy courſe,
doth ſwiftly runne about,

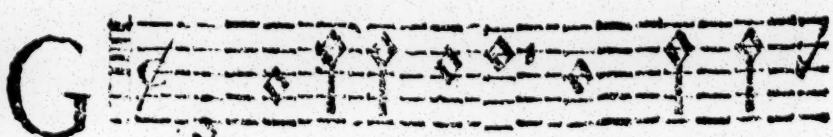
16 He giueth snowe lyke woll, hore frost,
lyke ashes doth he spread,
17 Lyke morsels castes his yse, whereof
the colde who can abyde?

18 He sendeth foorth his mightie worde,
and melteth them agayne:
His wynde he maketh blowe, and then
the waters flowe amayne.
19 The doctrine of his holy worde
to Iacob doth he shewe:
His statutes and his Iudgementes he
giues Israel to knowe.

20 With euerie nation hath he not,
so dealt, nor they haue knowne
His secret Iudgementes, now therefore
praise ye the Lord alone.

PSALME CXLVIII. Ioh. Pallain.

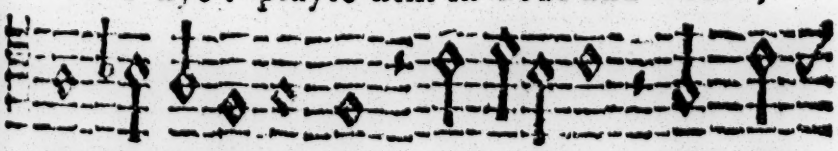
¶ He prouoketh all creatures to praise the Lorde, in heauen, in earth and in all places, specially for the power that he hath the giuen to his people Israel, whome he hath taken so nere vnto him.



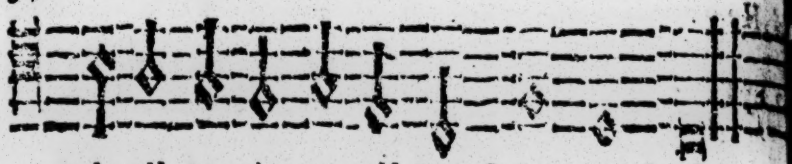
Giue laude vnto the Lord. Frō heauē that



is so hye: prayse him in dede and worde,



Aboue the starrye skye. And also ye, His An-



gels all, Armies royall, Praiſe him with glee.

3 Praiſe him both moone and ſunne,
Which are ſo cleare and bright:
The ſame of you be done,
Ye gliſtring ſtarres of light.
4 And eke no leſſe,
Ye heauens faire,
5 And cloudes of th'aire
His laude expreſſe.

6 For at his worde they were
All formed as we ſee,
At his voyce did appeare
All things in their degree,
Which he ſet faſt.
To them he made
A lawe and trade,
For aye to laſt.

7 Extoll and praiſe Gods Name,
In earth, ye dragons fel:
All depes, do ye the ſame,
For it becomth you wel.
8 Him magnifie,
Fyre, haile yce ſnowe,
And ſtormes that blowe
At his decre.

9 The hilles and mountaines all,
And trees that frutefull are:
The Cedres great and tall
His worthy praiſe declare,
Beaſtes and cattel:
10 Yea, birdes flying,
And wormes creping,
That on earth dwel.

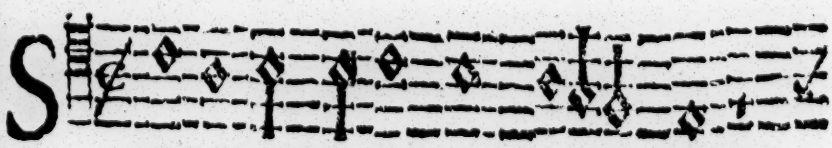
11 All Kings both more and leſſe,
With all their pompous traine:
Princes and all Iudges,
That in the worlde remaine,
Exalt his Name.
12 Yong men and maydes,
Olde men and babes,
Do ye the ſame.

13 For his Name ſhal we proue
To be moſte excellent,
Whoſe praiſe is farre aboue
The earth and firmament.
14 For ſure he ſhall
Exalt with bliſſe
The horne of his,
And helpe them all.

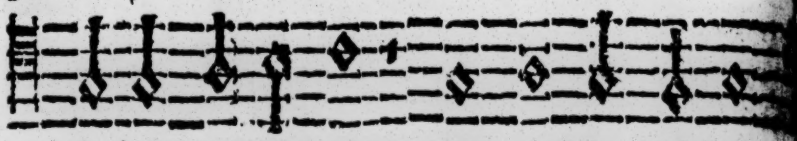
His Sainte s all ſhall foorth tel
His praiſe and worthynes:
The children of Iſrael,
Echone both more and leſſe,
And alſo they
That with good wil
His wordes fulfil,
And him obey.

PSALME CXLIX. I. Pul.

¶ An exhortation to the Church to praiſe the Lord for his victories and conqueſt, that he giueth his Saintes againſt all mans po wer.



Ing vnto the Lord, with hearty accord



A new ioyful ſong: His praiſes reſounde



In euerie grounde, His Saintes all among.

2 Let Iſrael reioyce,
And praiſe eke with voyce
His maker louing:
The ſonnes of Sion,
Let them euerie one
Be glad in their King.

3 Let all them aduance
His Name in the dance,
Both now and alwayes.
With harpe and tabret,
Euen ſo lykewiſe let
Them vtter his prayſe.

4 The Lords pleaſure is,
In them that are his,
Not willing to ſtart,
But all meanes do ſeke,
To ſuccour the meke,
And humble in heart.

5 The Saintes more and leſſe,
His praiſe ſhal expreſſe,
As is good and right:
Reioycing I ſay,
Both now and for aye,
In their beddes at night.

6 Their throte ſhall braſt out
In euerie route,

In praiſe of their Lord:
And as men moſte bolde,
In hand thal they holde
A two edged ſworde.

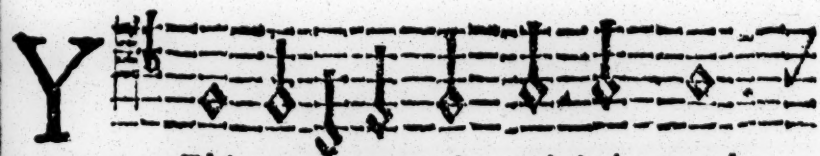
7 Auenged to be
In euerie degree,
The Heathen vpon:
And for to reproue,
As them doth behoue,
The people echone.

8 To binde ſtrange Kings faſt
In chaines that wil laſt:
Their nobles alſo.
In hard yron bands,
A wel ſeete as hands,
To their grief and wo.

9 That they may in dede
Giue ſentence with ſpede
On them to their paine,
As is writ. Alwayes
Suche honour and prayſe,
His Saintes thal obtaine.

PSALME CL. N.

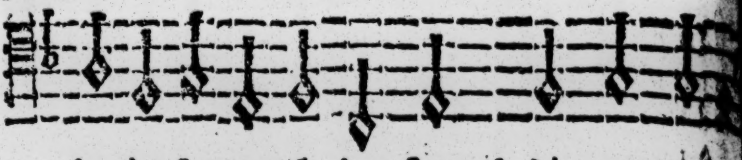
¶ An exhortation to praiſe the Lord without ceaſe by all maner of wayes, for all his mighty and wonderful workes.



Eld vnto God the mightie Lord,



praiſe in his Sanctuary: And praiſe him



in the firmamẽt that ſhewth his power on



Aduance his Name, and praiſe him in



mightie Actes alwayes: According to his ex



lence of greatnes giue him praiſe.

3 His praiſes with the princely noyſe,
of ſounding trumpettes blowe:
Praiſe him vpon the viole, and
vpon the harpe alſo.
4 Praiſe him with timbrel and with flute,
Organes and virginalles:
5 With ſounding Cimbals praiſe ye him:
praiſe him with loude Cimbals.

6 What euer hath the benefite,
of breathing praiſe the Lord:
To praiſe the Name of God the Lord,
agree with one accord.

¶THE END OF TH

PSALMES OF DAVID

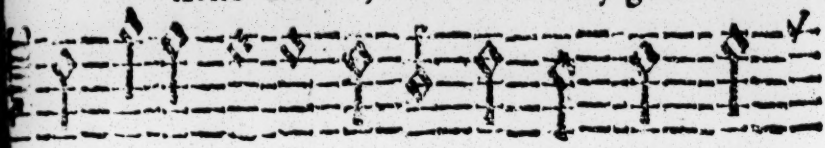
IN METER.

¶THE DIX COMMAVNDE-mentes.

Audi Israel. Exod. 20.



Arke Israel, and what I say geue hede



to vnderstand. I am the Lord thy God, that



brought thee out of Egypt land, Euen



from the house, wherein thou didst in thral-



dome lyke a slaue. None other Gods at all be-



fore my presence shalt thou haue.

No maner grauen image shalt
Thou make at all to thee:
Nor any figure lyke by thee,
Shall counterfaited bee,
Of any thing in heauen aboue,

Nor in the earth belowe,
Nor in waters beneath the earth,
To them thou ſhalt not bow.

Nor ſhalt them ſerue. The Lord thy God
A gelious God am I:
That puniſh parentes faultes vnto,
The third and fourth degree.
Vpon their children that me hate,
And mercy do diſplay:
To thouſands of ſuch as me loue,
And my preceptes obey.

The name thou of the Lord thy God,
In vayne ſhalt neuer vſe:
For him that takes his name in vayne,
The Lord (n all not excuſe.
Remember that thou holy kepe,
The ſecred Sabboth day:
Sixes dayes thou labour ſhalt, and do
Thy nedefull workes alway.

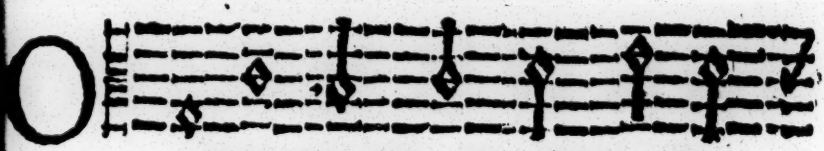
The ſeuenth day is ſet by the Lord,
Thy God to reſt vpon:
No worke then ſhalt thou do in it,
Ne thou nor yet thy ſonne,
Thy daughter, ſeruaunt nor hand mayd,
Thyne oxe nor yet thyne aſſe,
Nor ſtraunger that within thy gates,
Hath his abyding place.

For in ſixe dayes God heauen and earth,
And all therin did make:
And after thoſe his reſt he did,
Vpon the ſeuenth day take.
Wherfore he bleſt the day that he,
For reſting did ordeyne:
And ſacred to him ſelfe alone,
Appoynted to remayne.

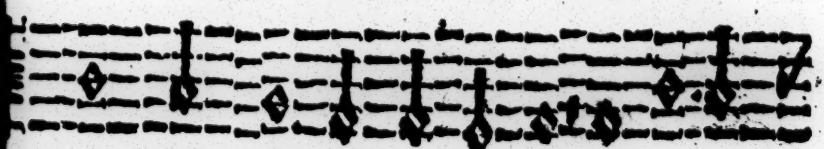
Yelde honor to thy parentes, that
Prolongde thy dayes may be:
Vpon the land the which the Lord,
Thy God hath geuen thee.
Thou ſhalt not murther. Thou ſhalt not,
Commit adultery:
Thou ſhalt not ſteale. Not wytnes falſe
Againſt thy neighbour be.

Thou ſhalt not couet houſe that to
Thy neighbour doth belong:
Ne couet ſhalt in heauing of
His wyfe to do him wrong.
Nor his man ſeruaunt nor his mayde.
Nor oxe, not aſſe of his:
Nor any other thing that to
Thy neighbour proper is.

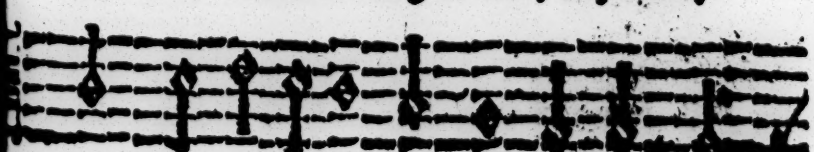
¶ The ſong of Simeon called Nunc dimittis.



Lord bycauſe my hartes de-



ſire, hath wiſhed long to ſee, My onely



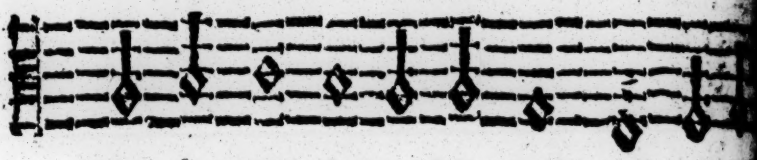
Lord and Sauiour, thy ſonne before I



dye, The ioye and health of all man



kynde desired long before, Whyche



now is come into the world, of mercy



brynging store.

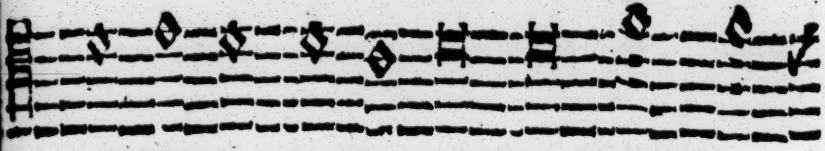
Thou sufferest thy seruant now
In peace for to depart,
Accordyng to thy holy word,
Which lyghteneth my hart
Bycause mine eyes, which thou hast made
To gene my body lyght:
Haue now beheld thy sauyng health,
Which is the Lord of might.

Whom thou mercyfully hast set,
Of thyne aboundant grace
In open sight and visible,
Before all peoples face:
The Gentils to illuminate,
And Sathan ouer quell:
And eke to be the glory of,
Thy people Israell.

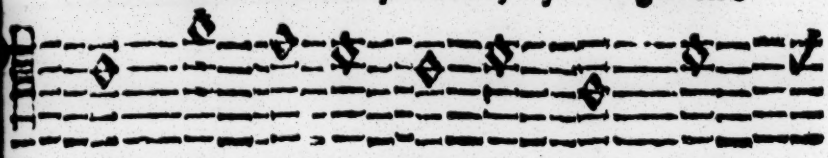
¶The Lordes prayer, or Pater noſter.



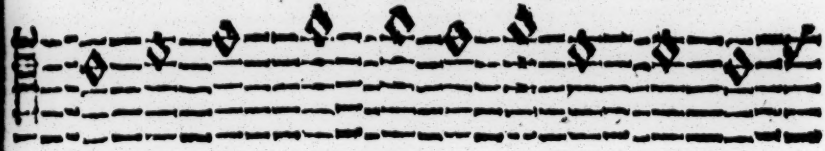
Vr father whyche in heauen art,



Lord halowde be thy name, thy kingdome



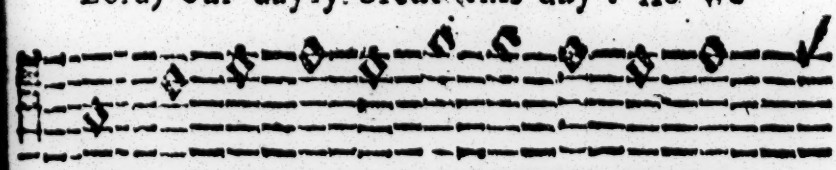
come, thy will be done in earth, euen



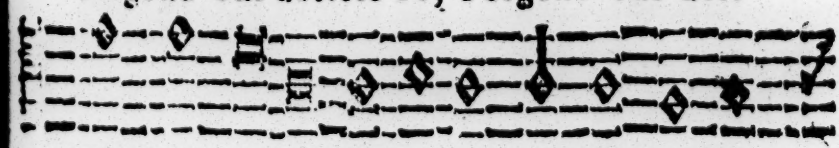
as the ſame in heauen is geue vs (O



Lord) our dayly bread this day: As we



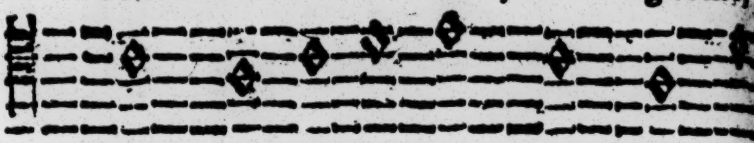
forgeue our detters ſo, Forgeue our dets



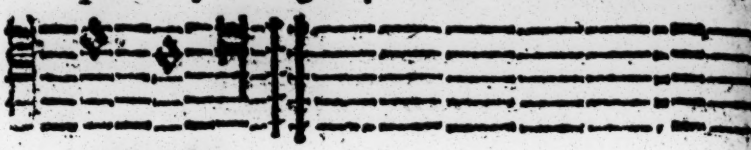
we pray. Into temptation lead vs not.



From euill make vs free, For kingdome,

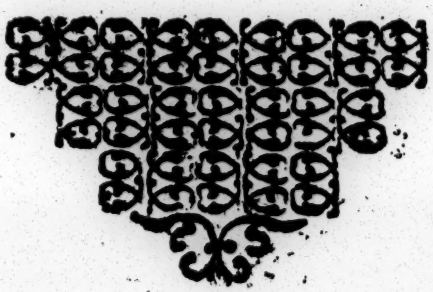


power, and glory thine both nowe and



euer be.

¶FINIS.



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137 When as we sate in Babylon.
138 With my whole heart the.

Y.

33 YE righteous in the Lord.
66 Ye men on earth in God.
113 Ye children which do serue.
150 Yeld vnto God the mightie.

FINIS.

THE CATECHISME OR MANER TO TEACHE CHILDREN the Christian religion.

* * *

Wherein the Minister demandeth the question, and the chylde maketh answere: made by the excellent Doctor and Pastor in Christs Churche Iohn Caluin.

EPHES. 2.

The doctrine of the Apostles and Prophetes is the foundation of Christs Church.

IMPRINTED.

M. D. LXXI.

OF THE ARTICLES OF THE FAITH.

The Minister.

WHAT is the principal and chief end of mans life?

The Childe.

To knowe God.

What moueth thee to say so?

Because he hath created vs, and placed vs in this worlde, to set forthe his glorie in vs. And it is good reason that we employ our whole life to his glorie, seing he is the beginning and founteine thereof. *whereunto mã was created and made.*

What is then the chief felicitie of man? *The greatest felicitie that man can atteine to.*

Euen the self same. I meane to knowe God, and to haue his glorie shewed forthe in vs.

Why doest thou call this, mans chief felicitie?

Because that without it our condicion or state were more miserable, then the state of brute beastes.

Hereby then we may euidētly se, that there can no suche miserie come vnto man, as not to liue in the knowledge of God.

That is moste certeine.

The true knowledge of God

M. But what is the true and right
ledge of God?

C. When a man ſo knoweth God,
giueth him due honour.

M. Why che is the way to hono
arght?

The right maner to worſhip God ſtandeth in foure poin tes.

C. It is to put our whole truſt and
dence in him: to ſtudie to ſerue
obeying his will, to call vpō him
neceſſities, ſeking our ſaluation
good things at his hand: and fi
ackno ledge bothe with hea
mouth, that he is the liuelie fo
of all goodnes.

2. Sōday.

M. Well then to the end that theſe
may be diſcuſſed in order, and
more at large, why che is the firſt

C. To put oure whole confidence i

The firſt point of honoring God.

M. How may that be?

C. When we haue an aſſured know
that he is almightie, and perfectly

M. And is that ſufficient?

C. No.

M. Shewe the reaſon.

C. For there is no worthines in w
God ſhuld ether ſh ew his power
vs, or vſe his merciful goodnes to

M. What is then further required?

C. That euerie one of vs be fully
in his conſcience that he is belo
God, and that he wil be bothe
ther and Sauiour.

M. How ſhal we be aſſured hereof

C. By his owne worde, wherein h
reth vnto vs his mercie in Chri
aſſureth vs of his loue towardes v

The foundation of our faith.

M. Then the very ground to ha
confidence in God, is to know
our Sauiour Chriſt.

C

Yea, truely.

Then breifly, what is the effect of this knowlege of God in Christ?

It is conteined in the confession of the faith, vsed of all Christians, which is cõmunely called the Crede of the Apostles: bothe because it is a brief gathering of the articles of that faith whyche hath bene alwayes continued in Christs Church, and also because it was taken out of the pure doctrine of the Apostles.

Rehearse the same.

I beleue in God the Father almighty, maker of heauen and earth: And in Iesus Christe his onely Sonne our Lord: Who was cõceiued by the holie Ghost, borne of the virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried and descended into hell: He rose againe the thride day from death: he ascended into heauen, and sitteth at the right hand of God the Father almightie: from thence he wil come to iudge the quicke and the dead. *The Crede of the Apostles.*

I beleue in the holie Ghost: The holie Churche vniuersall, the communion of saintes: the forgiuenes of sinnes: the rising againe of the bodies, and life euerlasting.

To the intent that this confession may be more plainly declared, into how many partes shall we deuide it? 3. Sõday.

Into foure principall partes. *The Christiã faith standeth in foure pointes.*

What be they?

The first concerneth God the Father. The seconde is of his Sonne Iesus Christe, wherein briefly also the whole historie of our redempcion is rehearsed.

The thirde is, touching the holie
The fourth concerneth the Chur
Gods giftes vnto the same.

M. Seing there is but one God
moueth thee to make rehearsall
Father, the Sonne, and the holie
as if there were thre?

As cõcerning the Trinitie.

C. Because that in the substãce or
of God, we haue to consider the
as the founteine, beginning and
cause of all things: then secon
Sonne, who is his euerlasting wi
and thirdly the holie Gost, who
vertue and power, spred vpon all
res, and yet neuertheles remain
wayes wholy in him self.

M. This is then thy meaning, that
no inconuenience at all, to vnd
seuerally these three persons
Godhead, who notwithstanding
and not thereby deuided.

The first parte of the belief.

C. It is euen so.

M. Make rehearsal now of the firs
of the Crede.

C. I beleue in God the Father alm
maker of heauen and earth.

M. Wherefore doest thow cal him
C. I call him so, hauing respect to
Christ, who is the euerlasting wor
gotten of God before all worldes,
being afterwardes openly shewe
the worlde: was euidently decl
be his Sonne. Now seing God is
uiour Christes Father, it followe
cessarily, that he is also our Fathe

The Father.

What is ment by this word almightie.

M. What meanest thow by that,
callest him almightie?

C. I meane not that he hathe a
which he doeth not exercise: but

creatures be in his hand, and vnder his gouernance: that he disposeth all things by his prouidence: that he ruleth the worlde as it pleaseth him, and guideth all things after his owne good pleasure.

M. So then by thy saying the power of God is not ydle, but continually exercised, so that nothing is done, but by him, and by his ordinance. *The power of God is not ydle*

C. That is moste true. 4. Sōday.

M. Wherefore is that clause added, Maker of heauen and earth?

C. Because he hathe made him selfe knowen vnto vs by his workes, it is necessarie for vs to seke him out in them. For our capacitie is not able to comprehende his diuine substance: therefore he hathe made that world as a glasse, wherin we may behold him, in suche sorte as it is expedient for vs to know him. *Psal. 104. Rom. 1. Hebre. 11. A glasse, wherein we may see God.*

M. Doest thou not comprehende all creatures in these two wordes, Heauen and earth?

C. Yes verely: and they may right well be conteined vnder these two wordes, seing that all things be ether heauenlie, or earthlie.

M. And why callest thou God onely Creator, seing that to order things and to conserue them alwayes in their state, is a thing of muche more importance, thē to haue for one tyme created them?

C. By this worde Creator, it is not onely ment that God did once create them, hauing no further regarde to thē afterwardes but we ought to vnderstande, that as the worlde was made of him in the beginning, euen so now he doeth conserue the same, so that heauen and earth, with

Concerning the prouidence of God.

the reste of the creatures could
tinue in there estate if his powe
preserue them. Moreouer, sein
maner he doeth mainteine al
holding them as it were in his
muste nedes follow that he h
rule and gouernance of all. W
in that, that he is Creator of hea
earth, it is he that by his g
power and wisdome doeth gou
whole order of nature. It is he
deth raine and drought, haile, te
and faire wether, fertilitie and b
dearth and plentie, health and
and to be shorte, he hathe all th
commandement, to do him seruic
owne good pleasure.

Concerning the deuils.

M. What sayest thou as touching
uils and wicked persones? be th
subiect to him?

C. Albeit that God doeth not gui
with his holie Spirit, yet he doet
them in suche sorte, that they
able to stirre or moue withoute
mission and appointement: yea,
reouer he doeth compell them
cute his wil, althogh it be again
intent and purpose.

M. To what purpose doeth it ser
to knowe this?

C. The knowledge hereof doeth
derfully comfort vs, For we migh
our selues in a miserable case, i
uils & the wicked had power to
thing contrary to Gods wil. And
uer, we coulde neuer be quiet in
sciences, if we shulde thinke o
to be in their danger. But forsom
we know that God brideleth th

and chaineth them, as it were, in a prison in suche wise that they can do nothing, but as he permitteth: we haue iuste occasion, not onely to be quiet in minde: but also to receiue moste comfortable ioye: since God hathe promised to be our protectour and defender. *The deuill hathe no power but of God.*

M. Go to then: let vs come to the seconde parte of our belief. 5. Sonday.

C. And in Iesus Christ his onely Sonne our Lord. *The seconde parte of the belief.*

M. What is the effect of this parte?

C. It is to acknowledge the Sonne of God to be our Sauiour: and to vnderstand the meane, whereby he hathe redemed vs from death and purchased life vnto vs.

M. What signifieth this worde Iesus, by which thou nameste him? *Iesus.*

C. It is as muche to say, as Sauiour: and this name was giuen vnto him by the Angel at Gods commandement? *Matth. 1.*

M. What? is that of more estimation, then if that name hade bene giuen vnto him by men?

C. Yea, a great deale: for since Gods pleasure was that he shuld be so named, he must nedes be our Sauiour in dede.

M. What signifieth thē this worde Christ. *Christ.*

C. This word Christ doeth expresse, more effectually his office, and doeth vs to wit, that he was anointed of the Father, King, Priest, and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture, which doeth teache vs that anointing did serue for these thre offices, the which be also at tributed vnto him in many places of the same.

M. But what maner of oyle was it, where

with he was anointed?

C. It was no ſuche materiall oyle vſe, and as did ſerue in olde tyme ordeining of Kings, Prieſtes, and tes but a farre more excellent oy the grace of Gods holie Spirit, the outwarde anointing in the ſtament was a figure.

M. What maner of kingdome whereofthou ſpeakeſt?

The Kingdome of Chriſt.

C. It is ſpirituall, and doeth co Gods worde, & in his holie Spir rein is cõteined bothe righteou life euerlaſting.

M. And what is his Prieſthode?

The prieſthode of Chriſt. *Heb.7.8.9 10.13.*

C. It is an office and auteritie to him ſelfe before God, to óbtein and fauoure for vs, and to pacifie thers wrath by offring an accepta crifice vnto him.

M. Why calleſt thou him a Prophe

wherein Chriſt was a Prophet *Iſai.7.* *Hebr.1.*

C. Becauſe that he came downe worlde as a chief ambaſſadour his father, to declare at large hi will, and to finiſh all reuelati prophecies.

M. Commeth there any profite v

6. Sõday.

by thoſe names and dignities of

C. Yea they altogether belong to forte for Chriſt did receiue al the Father, to make vs partakers w whereby we might euerie one

Iob.1.

of his fulnes.

M. Declare this thing vnto me large.

Epheſ.4.

C. He receiued the holie Ghoſt perfectiõ, with all the giftes of to beſtow them on vs, and to them vnto euerie one of vs, in

ſure and quantitie that God knoweth to be moſte mete, and ſo by this meanes, we drawe oute of him, as out of a fountaine al the ſpiritual giftes that we haue.

Christ is the fountein of all goodnes.

M. To what vſe doeth the kingdome of Chriſte ſerue vs?

To what vſe the kingdome of Christ serueth vs.

C. To ſet vs in libertie of conſcience, to liue godly and holily, that we being enriched with his ſpirituall treaſures, and armed with his power, may be able to ouercome the deuill, ſinne, fleſh and the worlde, whiche be pernicious enemies vnto our ſoules.

M. What profite haue we of his Prieſthode?

The profit of Christes Prieſthode. Hebr. 7.8. 9.6.13. Rom. 12.

C. Firſt, by this meanes he is our Mediator to bring vs into the fauour of God his Father: and againe, hereby we haue a free entrie to come in and ſhewe our ſelues boldly before God, and to offre vp our ſelues, with al that belongeth vnto vs, for a ſacrifice. And in this point we are felowes, after a ſorte, of his Prieſthode.

M. The vtilitie of his office, in that he is a Prophet, is yet behinde.

wherefore Christ was a Prophet.

C. Since our Lord Ieſus hathe receiued this office to become the maſter and teacher of his floke, the end of this dignitie is, to bring vs to the right knowledge of the Father, and of his trueth, ſo that we might become Gods houſholde ſcholers and of his familie.

M. This is it then that a man may briefly gather of thy wordes, that this name Chriſt doeth include thre ſundry offices, the vhiche God hathe giuen vnto his Sonne, to the intent to beſtowe the frute and profite of the ſame vpon his elect.

C. It is very true.

7. Sōday. *Christ the onelie Sōne of God.* *Ioh.1.* *Epheſ.1.* *Hebr.1.*

M. By what reaſon calleſt thou Chri onelie Sonne of God, ſince God name all vs alſo his children?

C. As touching that, that we ar childrē, we are not ſo of nature, by his Fatherlie adopciō, and by that God doeth accept vs for his now, oure Lord Ieſus, being beg the ſubſtance of his Father, and the ſelf ſame nature, may iuſtly be Gods onely Sonne, for that there other that is ſo by nature.

M. This is then thy meaning, that nour perteineth peculiarly to him as to whome it belongeth by natu which notwithſtanding he hathe gift of his goodnes communicate vs, in that we are his members.

C. It is euen ſo: and therefore in re that his cōmunicating with vs, pture calleth Christ in an other p

Rom.8. *Coloſſ.1.*

first borne among many brethre

M. Why calleſt thou him our Lord

C. Becauſe he is appointed of the to haue lordſhip ouer vs, and to heauen and earth, and to be the men and Angels.

M. What is the meaning of that; t loweth?

C. It declareth after what ſorte th of God was anointed of his Fa become our Sauiour, that is to toke vpō him our fleſh, & therein led all things neceſſarie for our re according as they be here reheat

The anointing of Christ.

M. What meaneſt thou by theſe w ſes? Conceiued by the holy Ghoſ of the Virgine Marie.

Christ became very

C. That he was facioned in the

wombe, taking very ſubſtance and manhoode of her, that he might thereby become the ſede of Dauid, as the Prophetes had before ſignified: & yet notwithſtanding, all this was wroght by the ſecret and maruelous power of the holy Ghoſt, without the companie of man.

man.
Pſal.32.
Matt.1.
Luk.1.

M. Was it then nedefull that he ſhulde take vpon him our very fleſh?

C. Yea verely: for it was conuenient that mans diſobedience againſt God, ſhulde be purged in the nature of mā. And moreouer if Chriſt had not bene partaker of our nature, he had not bene a mete Mediatour to make vs at one with God his Father.

Rom.5.

1.Tim.2.
Hebr.4.

M. Then this is thy ſaying, that it behoueth that Chriſt ſhulde become very man, to the end he might execute the office of a Sauiour, as in our perſon.

C. Yea verely: for we muſte borowe of him, al that whiche is lacking in our ſelues? for this our default colde not otherwiſe be remedied.

Chriſt hath performed that whiche lacketh in vs.

M. But for what cauſe was this thing wroght by Gods holie Spirit, and not rather by the companie of man, according to the ordre of nature.

C. Becauſe the ſede of man is of it ſelf all together corrupted with ſinne, it behoued that this conception of Chriſt ſhulde be wroght by the power of the holie Ghoſt, whereby our Sauiour might be preſerued frome al corrupcīō of ſinne, & repleniſhed with all maner of holines.

Chriſt was conceiued by the Spirit of God.

M. So then by theſe ſayings it is euidētly declared vnto vs, that he which ſhulde purifie and clenſe other frome filth of ſinne, muſte be him ſelf free frome all

ſpottes thereof, and euen from
thers wombe dedicated vnto Ge
renes of nature, ſo that he may
giltie of that corruption, where
whole ſtocke of man is infected.

C. I meane ſo.

3. Sõday. M. Wherefore ſpeakeſt thou of hi
immediatly after his birth, and
out the whole hiſtorie of his life

C. Becauſe there is nothing men
or ſpoken of in oure Crede, b
which peculiarly belongeth to
ſtance of our redemption.

M. Why is it not ſaid plainly in ou
that he dyed, without any ſpe
Pontius Pilate, by whoſe iudgem
ſuffered?

C. This was not onely to make
ſtorie of Chriſts paſsion, to hau
euident aſſurance, but alſo to
vnto vs that he was condemned to
by a iudge.

M. How ſo?

Chriſt was condemned to cleare vs.

C. He dyed to ſuffre the paine th
due vnto vs, that we might be
deliuered from the ſame. Now
muche as we were giltie befor
iudgement as wicked miſdoers. C
take vpon him our perſon, woul
to ſhewe him ſelfe before an
iudge, and to be condẽned by hi
that thereby we might be cleared
the Iudgement ſeate of God.

Matt. 2. Luk. 23.

M. Notwithſtanding Pilate doe
nounce him innocent, and ſo by
doeth not condemne him as wo
death.

Chriſt was cõdẽned for vs.

C. Pilate did bothe the one and th
firſt, he was pronounced innoc

iuſte, by the iudges owne mouth, to ſignifie that he ſuffered not for his own deſert, but for our treſpaces: and yet withall, the ſame iudge did giue ſolēly the ſentence of death againſt him, to teſtifie and expreſſe, that he is our true pledge and raunſome, as he who alſo hathe taken vnto him our condemnatiō, to deliuer vs frome the ſame. *Chriſt was our ranſo mā.*

M. That is well ſaid: for if he had bene a ſinner in dede he had not bene mete to haue ſuffered death for the offences of other: and neuertheles to the end that we might be clearly quit by his cōdemnation, it was neceſſarie that he ſhulde be counted as among the wicked. *Iſaie. 53.*

C. So I meane.

M. Where thou ſaiſt, Chriſt ſuffred on the croſſe, was that kinde of death of more importance, then if he had bene otherwiſe put to death? *9. Sōday.*

C. Yea verely: and touching that matter, ſainct Paule ſaith, that he was hanged on a tree, to the intent that he might take vpon him our curſe, and ſo diſcharge vs: for that kinde of death was accurſed of God. *Chriſt toke vpon him ſelfe the curſe due vnto vs that we might be frot. Gala. 3. Deut. 21.*

M. What? is it not a great reproche and diſhonour vnto our Lord Ieſus, to ſay that he was accurſed, and that before God?

C. No not a whit: for he through his almightie power, by taking the curſe from vs vnto him ſelf, did in ſuche ſorte make it voide and of none effect, that he him ſelfe, neuertheles continued ſtil ſo bleſſed, that he was able to fulfill vs alſo with his bleſsings. *Chriſt cuē in ſuffe-*

M. Declare that, that followeth.

ringdeath vanquiſhed death.

C. In ſo muche as death was a puniſh
appointed vnto man for ſinne, there
our Sauiour Chriſt did ſuffer death
by ſuffering, ouercame it. And to
intent alſo to make it the more
teinely knowen vnto vs, that his
was not counterfait, it pleaſed hi
to be buryed after the commune
of men.

M. But it appeareth not that any
commeth to vs by this, that Chriſt h
wonne the victorie of death, ſeing
we notwithſtanding ceaſe not to dy

The death of the faithful is a right paſſage to life euerlaſting.

C. That doeth not hinder: for the de
the faithful is now nothing els,
readie paſſage to a better life.

M. It followeth then neceſſarily b
that we oght in no wiſe to be af
death, as thogh it were a dredeful
but rather it behoueth vs willing
walke the trace of our head and
ne Ieſus Chriſt, who as he periſhe
by death, ſo wil he not ſuffre vs
riſh thereby.

C. It is euen ſo.

10. Sōday. *The vnderſtanding of this Chriſt.*

M. What is the ſenſe of that clauſe,
deſcended into hell?

C. That Chriſt did not onely ſuffr
tural death, which is a ſeparation
ſoule from the bodie: but alſo th
ſoule was in wonderful diſtres, in
grieuous tormentes, which Saint
calleth the ſorowes of death.

went downe into hel. Act. 2.

M. For what conſideration ſuſtein
thoſe paines, and in what ſorte?

C. Becauſe he preſented him ſelf
the iudgement ſeat of God to ſati
ſinnes, it was neceſſarie that he
feele this horrible torment of cō

as if God had vtterly forſaken him, yea, as thogh God had bene his extreme enemie: and being in this extremitie, he cryed to his Father, My God, my God, why haſt thou forſaken me? *Matt.27. Mark.15.*

M. Why? was God then angrie with him?

C. Nay, howbeit it was mete that God ſhulde puniſh him in ſuche ſorte, to performe the wordes of Iſai, that he was beaten with the hand of his Father for our ſinnes, and that he was wounded for our tranſgreſsions. *Iſaie.53. 1.Petri.2.*

M. But how colde it be that he was in ſuche dredfull anguiſh, as thogh God had vtterly forſaken him, ſeing he was God him ſelf?

C. We muſt vnderſtande, that he was in ſuche diſtres onely as touching his humanitie. And to the intent that he might fele theſe panges in his manhoode, his God head did in the meane time for a litle ſpace kepe it ſelfe cloſe, that is to ſay, it did not ſhewe the might thereof.

M. But how colde this be, that Chriſt who is the Saluation of the worlde, colde be vnder ſuche condemnation?

C. He was not ſo vnder it, that he ſhulde continue in the ſame: for he hath in ſuch wiſe felt theſe terrors: which we haue ſpoken of that he was not ouercome of the ſame, but hath rather thereby made battel againſt the power of hell, to break and deſtroy it.

The difference betwene the anguiſh of Chriſtes Spirit, & the Conſciences of the wicked.

Hereby then we ſe the difference betwne that grief of minde, which Chriſt did ſuffer, and that which the impenitēt ſinners do abide whome God doeth puniſh in his terrible wrath: for that verie paine, which Chriſt ſuſteined for a time,

the wicked muſte indure cõtinually
that which was vnto Chriſt but a p
is vnto the wicked in ſtead of a glai
wound them to death.

C. Trueth it is: for our Sauiour Chri
in the middes of his tormentes, di
ceaſe to put a full truſte euermo
God his Father: but the damned ſi
do deſpaire: yea, they deſpite God,
much that they blaſpheme his maie

11. Sõday. M. May we now gather by this, wha
fite cõmeth to the faithfull by the
of Ieſus Chriſt?

The profite and vertue of Chriſtes death ſtandeth in 3. poinctes.

C. Yea very well: and firſt of all, w
that it is a Sacrifice wherewith he
fully ſatiſfied his Fathers iudgeme
our behalfe: and thereby alſo he
appeaſed Gods wrath, and hathe b
vs into his fauour againe: ſecondly
his blood is a waſhing of our
frome all maner of ſpottes: and fi
that he hathe ſo cleane wiped aw
ſinnes through his death, that Go
neuer hereafter haue remembra
them, ſo that the obligation whi
againſt vs, is now cancelled, and
voide.

M. Haue we none other profite
death?

C. Yes verely: that is, if we be true
bres of Chriſt, our olde man is cr
and our fleſh is mortified, to th
that none euill luſtes do hereafte
rule in vs.

M. Expounde the article folowing.

C. He roſe the third day from de

1. Pet. 3. life, wherein he ſhewed that he h
ten the victorie of death and ſi
through his reſurrection he ſw

vp death, he broke a ſunder the chaines of the deuill, and finally he deſtroyed all his power.

M. Tell me how many wayes this reſurrection of Chriſt doeth profite vs?

C. Thre maner of wayes. The firſt, that we haue fully obteined to be righteous thereby: ſecondly, it is a ſure gage of our immortalitie: thirdly, that if we be in dede truely partakers of his reſurrection, we riſe now in this preſent worlde into a newe kind of life, whereby we ſerue God onely, and leade our liues agreable to his will.

The benefite and vertue of Chriſts reſurrection ſtandeth in thre pointes.

Rom. 4, 6
1. Cor. 15.

M. Let vs go forwarde to the reſt.

C. He aſcended vp into heauen.

M. Went Chriſt vp into heauen in ſuche ſorte that he is no longer in the earth?

12. Sōday.

C. Yea, for when he had performed wholy all things that were enioyned him by the cōmandement of his Father, and had accompliſhed al that was neceſſarie for our ſaluation, it was not nedefull that he ſhulde remaine any lōger in the worlde.

Chriſt aſcended into heauē.

M. What profite haue we by his aſcenſiō?

C. We receiue double profite thereby: for ſince that our Sauiour Chriſt is entred into heauen in our name, euen in like maner as he came downe frō thence for our ſakes, he hathe thereby made an opē entrie into the ſame place for vs, giuing withall an aſſured knowledge, that the gate of heauen is now open to receiue vs, which was before ſhut through our ſinnes. The ſeconde profite is, that he appeareth in the ſight of God the Father to make interceſsion for vs, and to be our aduocate to make anſwer for vs.

The profite of Chriſts aſcenſion ſtandeth in two pointes.

Rom. 8.
Hebr. 7.
1. Ioh. 2.

M. But is our Sauiour Chriſt ſo aſcended

into heauen, that he is no m
with vs?

Matt.28. C. No not so: for he him selfe pr
contrarie: that is, that he wil be
with vs vnto the worldes end.

M. Is it ment of his bodilie prese
he maketh promise so to conti
vs?

Luk.24. Act.1. C. No verely: for it is another m
speak of his body which was ta
to heauē, & of his power, which
abrode throughout the whole w

M. Declare the meaning of this s
He sitteth at the right hand of
Father.

Matt.28. C. The vnderstanding of that is,
hathe receiued into his hande
uernance of heauen and earth,
he is King and ruler ouer all.

M. What signifieth this worde, ri
and the sitting at the right ha

To sit at the right hand of God. C. It is a similitude, or a maner of
borowed of earthlie Princes,
wonte to place on their right
as they substitute next vnder
rule in their name.

M. Then thou meanest nothing e
Ephe.2. by, but that which sainct Paul
that he was appointed hea
Church, set in autoritie aboue a
Phil.2. and that he hathe, receiued
dignitie passing all other.

C. Euen so it is.

13. Sōday. M. Go forwarde to the residue.

C. From thence he wil come to
quicke and the dead: that is
wil come downe from heauen
him selfe visibly once againe
Act.3. ment, as he was sene to ascend

M. Seing the iudgement of God ſhall be in the end of the worlde, how may that be which thou ſaiſt, Some ſhalbe aliue, & otherſome ſhalbe dead, ſince it is a thing appointed vnto all men to die once? *1. Cor. 15. Hebr. 10. 1. Theſ. 4. Act. 1. Hebr. 9.*

C. Saint Paul maketh anſwer to this queſtion him ſelfe, ſaying, that they which at that time ſhal be lefte aliue, ſhal be ſuddenly changed, to the end that their corruptible nature being aboliſhed, they may be clothed with incorruption. *1. Cor. 15. 1. Theſ. 4.*

M. Thy meaning is then that this change ſhalbe vnto them in ſtead of a death, in ſomuche as it ſhal aboliſh their former nature, and make them riſe againe in a new ſtate.

C. Trueth it is.

M. Do we receiue any comfort by this that our Sauiour Chriſt wil come once to iudge the worlde?

C. Yea verely, and that great: for we are taught certeinlie, that his comming at that time ſhalbe onely for our ſaluacion. *Hebr. 9.*

M. Then there is no cauſe, why we ſhulde be afraid of the day of iudgement, or that we ſhuld tremble therefore.

C. No truely: forſomuche as we ſhal appeare before none other iudge but him, who it our aduocate, and hathe taken vpon him to defend our cauſe. *Chriſt ſhal iudge vs, and anſwer for vs.*

Let vs now come to the third parte. *14. Sōday. The third parte of the Crede. Of the holie Ghoſt and his giftes.*

That concerneth our faith in the holie Ghoſt.

M. And to what purpoſe doth it ſerue vs?

C. It doeth vs to vnderſtand, that euen as God hathe redemed vs, and ſaued vs in Ieſus Chriſt, euen ſo it pleaſed him to make vs partakers of his redemption and ſaluation through his holie Spirit.

M. How so?

C. In like maner as the blood of
the onely purgation of our soule
so the holie Ghost must sprinkle
1. Pet. 1. sciences with the same to mak
1. Ioh. 1. eleane.
Psal. 51. M. This nedeth a more euident
tion.

C. It is to say, that the Spirit
Rom. 5. dwelling in our hearts, doeth
feele the vertue of our Lord Iesu
is he that doth open the eyes
heart to behold Christes benefi
Ephes. 1. des vs: he doeth seale them in ou
and this Spirit doeth also regen
& make vs new creatures, in suc
that by his meanes we receiue
giftes and benefites, whiche be
vnto vs in Christ our Sauiour.

M. What followeth now next?

15. Sōday. C. The fourth parte of our beli
it is said, I beleue that there is
vniuersal Church.

The fourt parte which is of the Church. what the Churche is.

M. What is the Church vniuersal
C. It is the bodie and felowship
that beleuē, whome God hath
and chosen vnto life euerlasting
M. Is it necessarie that we bele
ticle?

C. Yea, vnles we minde to mak
death of none effect, and mak
things to no purpose, which w
hearsed alreadie: for all Chri
proue there is a Churche.

For what purepose Christ suffered death.

M. This is then thy saying, tha
hitherto hathe bene declared
che the cause, and ground o
cion, in so muche as God ha
vs into his fauour by the

Sauiour Ieſus Chriſt, and hath ſtabliſhed this grace in vs through his holye Spirit: but now the effect that commeth of all this, is declared vnto vs, to giue the more euident aſſurance thereof.

. It is euen ſo.

. What meaneſt thou by calling the Church holy?

. I call the Churche holy in this ſenſe, becauſe that thoſe, whome God hath choſen, he iuſtifieth and reformeth vnto holines and innocencie of life, to make his glorie to ſhine in them: and alſo our Sauiour Chriſt hathe ſanctified his Church, which he redemed, to the end it might be glorious and without ſpot. *Rom. 8. Epheſ. 1. Epheſ. 5.*

. What meaneth this word, Catholicke, or vniuerſal?

. It ſerueth to put vs in remembrance, that as there is but one head of the faith full, euē ſo it behoueth them to be knit together in one bodie, ſo that there be not diuers Churches, but one Churche onely, diſperſed throughout the whole worlde. *The meaning of this word catholicke 1. Cor. 12. Epheſ. 4.*

. Declare as touching the communion of Saincte*s*.

. That clauſe is put to for a more plaine declaration of the vnitie of the mēbres of Chriſts Church. Moreouer it doeth vs to vnderſtand that all the benifites that Chriſt hath giuen to his Church, belong to the profite and ſaluacion of euerie faithful perſone, for ſomuche as they haue all a communitie together. *The communion of the faithful.*

. But is this holines of the Church now redy perfect? 16. Sonday.

. No verely: for it is in continual battel, ſo long as it is in this worlde, and labo-

reth alway vnder imperfection and in
mities, which shal neuer be cleane ta
away, vntil it be altogether couple
Ephes. 5. her head Christ, by whome it is p
&ly sanctified.

M. Is there none other way to knowe
Church, but by faith?

C. Yes verely: there is a Church which
be sene to the eye, for somuche as
hath giuen sure tokens, by the which
may know the same: but here in this
ce mẽcio is mad proprely of that Ch
which he hath chosen by his secrete
ction to euerlasting life: the whiche
not be perfectly discerned by our sen

M. What is there more?

C. I beleue the remission of our sinne

Touching the forgiuenes of sinnes.

M. What is the propre signification of
worde Remission?

C. That God doeth freely forgeue all
sinnes of them, whiche beleue in hi
suche sorte, that they shall neuer be
led to any account, to receiue any pun
ment therefore.

M. It is easy then to be gathered of
that we do not merite by our owne
tisfaction, that God shulde pardone
sinnes.

C. Ye say true: for our Sauior Christ
made satiffaction by susteining the p
due vnto the same: for we of our part
not able to make any recompense
God, but of his meere liberalitie we
teine this benifite freely.

M. Wherefore doest thou make men
of remission of sinnes, immediatly a
that thou hast spoken of the Church

There is no remission of sinnes.

C. Because that no man can receiue
uenes of his sinnes, vnles he be joyn

the felowſhip of Gods people, & ſo cõtinue in the vnitie of Chriſtes bodie euẽ to the end, like a trew mẽbre of his Church.

Men with out the bodie of the Church.

M. By this ſaying thẽ, without the Church there is nothing but hel, death, and damnacion.

Iſai. 46. Ezek. 13. Ioel. 2. Gen. 8. 1 Pet. 3.

C. That is moſte certeine: for all ſuche as do deuide them ſelues from the bodie of Chriſt, to breake the vnitie thereof by ſectes, are vtterly deſtitute of all hope to enioye euerlaſting life, whiles they kepe them ſelues ſo diuided.

M. What foloweth more?

17. Sonday.

C. The riſing againe of the bodie, and life euerlaſting.

M. Whereto ſerueth this article in our belief?

Of our reſurrectiõ.

C. To teache that our felicitie conſiſteth not in anye thing vpon earth, the which knowledge may ſerue vs for two neceſſarie purpoſes. Firſt, it ſerueth to teach vs to paſſe through this tranſitorie worlde, as through a ſtrange countreye, ſetting not by earthlie things. Secondly, it putteth vs in comfort, that althogh as yet we do not fully enioye the frute of that grace, whiche our Lord God hath freely giuẽ vs in Chriſt, that yet, we ought not to be diſcouraged, but paciẽtly to waite for him vnto the time that he ſhal appeare.

M. What ſhalbe the maner of our reſurrection?

C. Al they which be dead before that time ſhal then take their owne bodies againe vnto them: howbeit they ſhalbe of a nother ſorte: that is, they ſhall be no more ſubiect to death or corruption: and yet notwithſtanding they ſhalbe of the ſelf ſame nature & ſubſtance as before: and

1. Cor. 15.

ſuche as ſhal then remaine aliue, G
wil raiſe thē vp merueilouſly, and ſ
denly change their bodies, in the twi
ling of an eye, as we haue ſaid before.

M. Shal not the wicked be aſwel partak
of this reſurrection as the faithfull?

C. Yes verely: but they ſhal be in con
farre vnlike: for the faithfull ſhall r
againe to euerlaſting ioye and ſalua
and the other to euerlaſting death, a
damnacion.

Matt. 25. Iohn 5.

M. Wherefore is there mention made
life euerlaſting and not of hel?

C. Becauſe the Crede is a brief ſumme
our faith, conteining, in as fewe wor
as can be, that that belongeth peculia
to confort the conſciences of Gods fai
ful: therefore Gods benefites whiche
freely beſtoweth vpon his people, be
hearſed onely, without any mencion
the wicked, who are cleane ſhut out
his kingdome.

18. Sonday.

M. Since we haue the foundacion when
npon our faith is buylded, we may we
gather hereof what is the right faith.

What a thing true lie faith is.

C. Yea verely: that is to ſay, it is a ſure per
ſuaſiō and a ſtedfaſt knowledge of God
tender loue towardes vs, according as h
hath plainely vttered in his Goſpel, tha
he wilbe both a Father, & a Sauiour vn
vs, through the meanes of Ieſus Chriſt.

M. Doeth faith ſtand in our power? eth
is it a free gift of God?

C. The Scripture teacheth vs, that it is a
ſpecial gift of the holie Gheſt, and very
experience doth alſo confirme the ſame.

M. How ſo?

C. For the feblenes of our wittes is ſuche,
that we can by no meanes atteine vnto
the

the ſpiritual wiſdome of God, the which is reuelled vnto vs by faith: & our hearts are naturally inclined to a certeine diſtruſt, or at leaſt a vayne truſt, either in our ſelues, or in other creatures: but what time Gods Spirit hathe lightned our heartes, and made vs able to vnderſtand Gods wil, (the which thing we cā not attaine otherwiſe (then doeth he arme vs alſo with a ſteadfaſt confidence in his goodnes, Sealing the promiſes of Saluacion in our hearts.

The holie Ghoſt doeth lighten our mindes.

M. What profite commeth to vs through this faith, when we haue it?

This faith maketh vs ſure of our righteouſnes.

C. It doeth iuſtifie vs before God, and Maketh vs inheritours of euerlaſting life

M. Is not a man then iuſtified through good workes, if he liue holily, and in the obedience of Gods wil?

C. If any man were ſo perfect before God, he might worthely be called righteous, but for ſo muche as we are all wretched ſinners in the ſight of God, we are driuē to ſeke elſwhere for a worthines to make anſwer for vs to Gods iudgement.

M. But be al our workes ſo diſproued that they can merite nothing at all for vs before God?

19. Sonday.

C. Firſt, all ſuch workes as we do of our ſelues, by our nature, are vtterly corrupt: whereof it followeth neceſſarily, that they can not pleaſe God, but rather do prouoke his wrath, and he condemneth them euerie one.

All mans workes be damnable vntil thei be regenerat through Gods Spirite.

M. This is then thy ſaying that vnto the tyme that God hath receiued vs to mercie, and regenerate vs by his Spirit, we can do nothing but ſinne: euē as an euil tree can bring forthe no frute, but that

Matth. 7.

that is euil.

C. Euen so it is, for although our w... make a faire shewe to mans sight... they are wicked before God, so... the heart is nought, vnto the w... God chiefly hathe respect.

M. Hereby then thou doest conclud... it lieth not in our power to preuen... with our merites, & so to prouok... to loue vs, but muche rather we th... do stirre him to be more and mor... grie against vs.

C. Yea surely: and therefore I say... without anie consideration of our... Tit. 3. workes, he doeth receiue vs into f... uour, of his boutiful mercie, throu... merites of our Sauiour Christ, ac... ting his righteousnes to be ours, an... his sake imputeth not our fautes v...

M. What meanest thou then, that a... is iustified by faith?

C. For as muche as through beleuing... is, receiuing with an assurance of... heart, the promises of the Gospel... entre into possessiō of this righteou...

M. This is then thy meaning, that a... doeth offre righteousnes vnto vs by his... pel, so the onelie way to receiue it is, fa...

C. So I meane.

10. Sonday. M Wel then, after that God hath onc... ceiued vs into his fauour, be not... workes, which we do by the vertu... his Spirit, acceptable vnto him?

The good workes whyche procede onely of faith.

C. Yes verely, because he doeth of hi... goodnes so accept them, and not be... their worthines doeth deserue so to... estemed.

M. How is it that they be not worthie... them selues to be accepted, sines...

procede of the holie Ghoſt?

Becauſe there is mixed ſome filthe through the infirmitie of the fleſh, where by they are defiled.

. By what meanes then are they made acceptable vnto God? *The way to do good workes whyche pleaſe God.*

. By faith onely, whereby a man is aſſured in his conſcience, that God will not ſtreitly examine his workes, nor trie thē by the ſharpe rigour of his iuſtice: but that he will hide the vnperfectnes and the vncleane ſpottes that be in them, with the purenes of our Sauiour Chriſt, and ſo accounte them as perfect.

. May we ſaye then that a Chriſtian is iuſtified by his workes, after that God hath called him, or that he doeth merite through them Gods fauour to the procurement of life euerlaſting?

. No verely: but rather it is ſaid that no mā liuing ſhal be iuſtified in Gods ſight: and therefore we muſt praye, that he do not entre into iudgement with vs. *Pſal. 143*

. Thou meaneſt not hereby that the good dedes of the faithfull are vnprofitable.

. I meane nothing leſſe: for God promiſeth to reward them largely, both in this worlde and in the life to come: and yet this notwithſtanding thoſe rewardes of God be not giuē for our worthy deſerts, but onely becauſe it pleaſeth God of his goodnes to loue vs freely, & ſo to couer and forget our fautes, that he wil neuer call them any more to remembraunce. *A right faith is neuer idle what it is to beleue in Chriſt.*

. May we be iuſt withoute good workes?

. That is not poſſible, for to beleue in Chriſt is as muche to ſay, as to receiue Chriſt in ſuch ſort, as he doeth giue him

selfe vnto vs: now this is an euidēt
that Christ doeth not onely prom
deliuer vs from death, & to restore
vs the fauour of God his Father
the onelie merites of his innocen
also he promiseth to make vs new
tures by his holy Spirit, to the e
we shulde leade an holie conuer
in all good workes, so that these
ioyned together, except we wolde
de Christ from him selfe.

M. Then I se, that it is so farre from
office of faith to make men despis
good dedes, that it is the verie rot
ce all good workes do spring.

The effect of the Gospel is faith and repētāce.

C. It is moste certeine: and for this
the doctrine of the Gospel doeth c
in these two pointes, faith & repē

M. What maner of thing is Repentan

C. It is the hatred of sinne, & loue of
ce proceding of the feare of God, w
bringeth vs to the forsaking of ou
ues and to the mortifying of our
that we may giue our selues to be g
ned by the Spirit, in the seruice of G

What repentance is.

M. This then was the seconde membr
the diuision, which we made at the
ginning concerning a Christen mā

Wherein the right seruing of God standeth.

C. Yea verely: and we haue said also
the very right and alowable seruic
God doeth consist in obeying his w

M. Why so?

C. Because he wil not be serued after
fantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs
leade our life by.

C. His Law.

M. What things doeth it conteine?

The Law

C. It is diuided into two partes, whos

the first doeth conteine foure commandements, the seconde conteineth six, so that there be ten in the whole. *hath two partes.*

Q. Who hath made this diuision thereof? *Leu. 19.*

A. God him self: who also gaue it written into two tables vnto Moses, saying: that the whole was reduced into ten sentēces *Deu. 6. Exod. 34. Deu. 10.*

Q. What is the content of the first table?

A. It conteineth the maner of the true worship of God. *The effect of the first table.*

Q. What is conteined in the secōd table?

A. How we ought to behaue our selues towardes our neighbours, & what duetie we owe vnto them. *The effect of the seconde table.*

Q. Rehearse the first commandement.

A. Hearken, and take heede Israel. I am the Lord thy God: which haue brought thee out of the land of Egypt, from the house of bondage: thou shalt haue none other gods before my face. *22. Sonday. The first commandement. Exod. 20. Deu. 5.*

Q. Declare the meaning hereof.

A. In the beginning he vseth, as it were, an introduction to the whole Law. For he doeth chalenge nere vnto him selfe first authoritie to cōmande, naming him self Euerlasting, and the Creator of the worlde: and againe after, he calleth him self our God, to make vs highly to esteme his doctrine: for if that he be our Sauiour, it is good reason that we be also his obedient people.

Q. But that whiche followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarly to the people of Israel?

A. Yes verely, as concerning the bodie: howbeit it belongeth also indifferently vnto vs all, in somuch as he hath deliuered our soules frō the spirituall captiuite *What signifieth the deliuerance out of Egypt.*

offsinne, & frō the tyrannie of thi

M. Why doeth he make mencion
in the beginning of his Lawe?

C. To put vs in remembrance, how
ly we are bounde to obey his goo
sure, and what vnkindenes it is to
contrarie.

The sūme of the first commandement.

M. What requireth he in this first
dement?

C. To reserue vnto him onely his
honour, not giuing any parte the
anie other.

M. What is his due honour?

The honour that is due to God alōe.

C. To worship him, to put our whol
in him, to call vpon him, and such
like, which be attributed onely va
maiestie.

M. Wherefore saith he before my fa

C. For so muche as he seeth and kn
al things, and iudgeth the secret th
of mēs hearts, he signifieth vnto v
he doeth not require onely that in
warde profession, but that vnfai
from the bottome of our heartes
take him for our onely God.

M. Rehearse the second commande

23. Sonday. These onde commandimēt touching images & the worshiping of them.

C. Thou shalt make thee no graun
ge, nether anie similitude of thing
are in heauen aboue, nether that a
the earth beneth, nor that are in th
ters beneath the earth: thou shal
bowe downe to thē, nether serue t

M. Doeth he vtterly forbid the maki
anie images?

C. No: but he doeth forbid expressly
to make anie image to represent
ether to worship him thereby.

M. Wherefore are we forbiddin to
sent God in anie visible image?

C.

Because there is no comparison betwe-
ne him that is an euerlasting Spirit, incō- *Deut. 4.*
prehensible, and a material bodie, mor *Isa. 41.*
tale corruptible and visible. *Act. 17.*

Thy minde is then that he doeth great *Rom. 6.*
dishonour to Gods maiestie, that goeth
about to represent him in suche sorte.

Yea verely.

What maner of adoration is here con *Of honour*
demned? *forbidden*
vnto ima
ger.

We are forbidden here to come before
anie image to make our prayers, or to
bow our knee before it, or to make anie
other signe of reuerence, as though God
did there shewe him selfe by them.

This is not then to be taken, as though
all keruinge or painting of images were
vtterly prohibited, but alonely to make
images, ether to seke or to honor God
in them, or to abuse thē vnto anie kinde
of superstition or idolatrie.

It is euen so.

For what purpose was this commande-
ment geuen?

That as in the first cōmandement God
sheweth him selfe to be hym alone,
whom we ought to worship & honour,
euen so now he sheweth the right kind
of worship to withdrawe vs from all su-
perstitious and carnal imaginations.

Go forthe. *2. Sun*
day.

He ioyneth vnto it a threatning, that
he is the Eternall, our God, ielous visi-
ting the iniquitie of the fathers in their
children, vpon the thirde and fourth ge-
neration of suche as do hate him.

Wherefore doth he make mencion of
his might?

To signifie that he is of sufficiēt power

to mainteine his honour.

M. What meaneth he by ſpeaking
louſie?

C. That he cā not abide a cōpaniō wi
for euē as he hathe of his vnſpea
goodnes freely giuē him ſelf vnto
ſo he will that we become alto
his. & this is the chaſtitie of our
that they be dedicated vnto him,
holy for him. as contrariwiſe, it is
tual whoredome, if they be withd
from him to anie kinde of idolat
ſuperſticion.

Touching ſpirituall whoredome.

M. How ought this to be taken, th
puniſheth the tranſgreſſions of t
thers in their children?

C. To perce our hearts more depely
the terrour of his wrath, who doe
onely threaten to puniſh the offe
but alſo their poſteritie after the

M. What? is not this contrarie vn
righteouſnes of God, to puniſh the
for the others faute?

C. If we cōſider the ſtate of mā, th
ſtion is ſone anſwered: for we are t
one of vs by nature vnder the cur
God, ſo that we can not finde faute

How God puniſheth the Fathers wickednes in the childe

God, when he leaueth vs in this ſta
And as he ſheweth his fauour tow
his ſeruantes, whē he doeth bleſſe t
poſteritie, ſo doeth he ſhewe his
geance towarde the wicked, whe
ſuffereth their offſpring to contin
theyr curſed ſtate.

M. What ſaith he more?

C. To the end he might ſtirre vs alſo
tender loue, he ſaith moreouer, th
ſheweth for the his abundant merc
to the thouſand diſcent of ſuch a

m and kepe his commandementes.
Doeth be meane, that the obedience
faithful man ſhal be ſufficient to ſaue
s poſteritie, altogh it be wicked? *How God*
o but that he wil in ſuche ſorte ſhewe *ſheweth*
the his goodnes towarde the faithfull *mercie to a*
t for the fauour he beareth vnto thē *thouſand*
wil alſo be knowen vnto their chil- *generatiōs*
er, not onely minding to proſper them
re in things of this worlde, but to ſan-
fie them alſo with the giftes of his Spi-
, whereby they may become obedient
his wil.
But this ſemeth not alwayes ſo.
No: for as the Lord doeth reſerue this *Rom. 6.*
bertie to him ſelf alwayes, to ſhewe
ercie vnto the children of the wicked,
on the other part he hath not ſo boūd
s grace to the children of the faithful,
t that he may at his pleaſure reiect
home he will: yet notwithſtanding he
oeth in ſuche wiſe ordre theſe things,
at all men may eaſely ſe, that he hath
t made this louing promes for noght.
Wherefore doeth he rehearſe here in
e promes to a thouſand diſcents whe-
as in the threatning he made mencion
t of thre or foure?
To ſignifie, that God is alwayes more
adie to vſe gentilnes and fauour then *Exod. 14.*
ughnes or regour according as he ſaith *Nomb. 14.*
him ſelfe, that he is readie to ſhewe *Pſal. 103.*
ercie and ſlowe vnto anger.
Let vs come to the thirde commande- 25. Son-
ent. day.
Thou ſhalt not take the Name of the *The 3. com*
rd thy God in vaine. *mandemēt*
What is the vnderſtanding thereof?
He doeth not onely forbid to abuſe & *Of othes.*

blaſpheme the bleſſed Name of
periurie, but forbiddeth as well a
and ſuperfluous othes.

M. May a man thē ſweare lawfully
tyme?

C. Yea verely, when there is iuſt
that is to ſay, to mainteine the
when the time ſhal require, & h
to kepe brotherlie charitie amo

M. Doeth he diſproue no othes, bu
as are made to the hinderance
honour?

C. In one kinde of othe he teach
general rule, that we neuer vſe
me of God, but in feare and hum
to glorifie his Name. For euen as
lie, and of moſt worthie price, ſe
houeth vs to take diligent hede,
do not in ſuche ſorte name it, that
we may ſeme to paſſe lightly of
ſelues, or giue to other occaſion
in it ſmale reuerence.

With what reuerence we ſhuld name God.

M. How ſhal this be?

C. If we do nether thinke nor ſp
God, nor of his workes, but with
uerence and honour.

M. What foloweth?

C. A threatning, that he wil not ho
innocent, that taketh his Name in

M. Seing that God pronounceth thr
gly in other places in a generalit
he wil puniſh all tranſgreſſors, w
hemēcie is ther beſides in theſe w

C. He doeth expreſlye declare, her
how great eſtimacion he hathe t
nour of his Name, for ſomuch as
eth euidently that he can not abid
any man do deſpiſe it, to the int
we might reuerence it the more.

M.

Let vs come to the fourth cõmãdemẽt. 26. Son-
Remember to kepe holie the Sabboth day.
ay: six dayes thalt thow labour, and do *The 4. cõ-*
ll thy worke: but the seuẽth day is the *mande-*
ft of the Lord thy God: thou thalt do *ment.*
o worke in it, nether thou, nor thy
nne, nor thy daughter, nether thy ser-
nt, nor thine handmaide, nor thine
e: nor asse, nether the stranger that is
ithin thy gates: for in six dayes God
aid heauen and earth, and all that is in
em, and the seuenth daye he rested:
herefore he hathe blessed the day of
ste & hath maid it holie to him selfe.
Doeth God command to labour six
yes, and rest the seuenth?
No, not precisely: but he doeth giue mẽ
aue to trauel six dayes, and maketh a
straint onely of the seuenth, in the
hich he forbiddeth to labour?
Are we then bounde by Gods cõman-
ement to refrane one day in the weke
om all maner of labour?
This commandement hathe a certeine
ecial cõsideration in it. for as touching
e obseruation of bodilie rest, it belon-
eth to the ceremonial law, which was
olished at the comming of Christ.
Saist thou then that this cõmandemẽt
elongeth peculiarlye vnto the Iewes
d that God did giue it onely for the
me of the olde Testament?
Yea verely, as touching the ceremonie
ereof.
Why then is there any other thing cõ- *Thre con-*
ined in it besides the ceremonie? *siderations*
There be thre considerations, why this *for the*
mmandement was giuen. *whyche*
What are they? *the Sab-*
both

day was ordeined.

C. The first is, that it might be a ſ
repreſent our ſpiritual reſt. The
for a comelie ordre to be vſe
Church. And thirdly, for the re
of ſeruantes.

M. What is ſpiritual reſt?

C. That we ceaſe to do our own
that the Lorde may bring fo
workes in vs.

M. How may we thus reſt?

C. By mortifying our fleſh & ſub
inordinate affectiõs of our natu
and that Gods Spirit may beare

M. Are we bound to this reſt but
in the weke?

The ſpiritual Sabbath continual.

C. Yes, continually: ſo that whe
once begonne to entre into it,
go on forwarde whileſt our life

M. Why is there but one day a
to repreſent vnto vs a thing tha
our whole life?

C. It is not neceſſarie that the ſ
reſemble in all pointes the th
ordeined to repreſent: it is ſuffi
they be lyke in ſome pointes,

M. Wherefore was the ſeuenth
pointed rather then any other?

The nombre of ſeuen.

C. The nombre of ſeuen doeth
perfection in the Scripture, w
the ſeuenth day was moſte me
out vnto vs a thing that ſhulde
tinue: moreouer it putteth vs in
brance: that our ſpiritual reſt is
gonne in this life, nether ſ al i
fect vntil we departe this worlde

27. Sonday.

M. What is ment by that, which
alledgeth here, ſaying, that it b
vs to reſt, for ſomuche as he ha
the ſame?

C.

When God had created all his workes in six dayes, he appointed the seuenth to the consideration of his workes. And to the intent we might be the more stirred thereto, he setteth forthe his owne exãple vnto vs, because there is nothing so muche to be desired, a, to become like vnto him.

Must we then daily meditate the workes of God? or is it ynough to haue minde of them one day in the weke?

Our duetie is to be exercised dayly herein: but for our weaknes sake the lets one certeine day appointed. And this is that politicke ordre, whereof I spake.

What ordre then is to be obserued that day?

That the people come together, and giue diligent eare to the worde of God, vse commune prayers, and make profession of their faith and religion.

What meanest thou by saying, that it was partely ordeined for the ease of seruantes?

That they which be vnder the power of others, might be released somewhat of their labours, the which thing also serueth to the furtherance of the commune welth, for so muche as euerie man hath iust cause to be the readier, willingly to trauel the other six dayes, when they consider, that they may take their rest in the seuenth.

Let vs now se how this cõmandement belongeth vnto vs.

As touching the ceremonie thereof, it is abolished: for we haue the accõplishmẽt thereof in Christ.

How so?

we are bound to praise God continually in his workes.

As touching politicke ordre for dayes.

Coloss. 2.

The ceremonial Sabboth is ended.

C. For our olde man is now crucified with him by the vertue of his death: and through the power of his resurrection we are raised againe to a newnes of life.

Rom. 6.

M. What is there then in this commandement, that concerneth vs?

C. We are bounde to obserue the outward politicke ordre appointed in the Church for the hearing of Gods worde, for the receiuing together to make commune prayers, and for the right vse of the Sacraments.

M. And doeth the figure profit vs any more?

C. Yes verely: for it leadeth vs to the truth of that thing, whereof the Sabboth day is a figure: which is, that we being made the true membres of Christ, ought to cease from our owne workes, and commit our selues wholly vnto his gouernance.

28. Sonday. *The 5. cõmandement.*

M. Let vs come now to the second table.

C. Honour thy father and thy mother.

M. What doest thou meane by this word Honour?

What honour is due to our superiours

C. That children vse humble obedience towardes their father and mother, bearing a reuerent minde towarde them, be readie to assist and aide them, and willing to do after their commandements according to their duetie.

M. Procede.

C. God ioyned also a promes to this commandement, saying, That thy daies may be prolonged vpon the land, which the Lord thy God hathe giuen thee.

M. What is the meaning of this promes?

C. That God wil indue them with long life, which haue their father and mother

in due reuerence.

M. How commeth it to passe, that God promiseth man to prolong his life (as if it were a special benifite) since this life present is so ful of miserie?

C. Thogh our life be neuer so ful of wretchednes, yet it is the blessing of God vnto the faithful at the least for this one cause, that it is a token of his Fatherlie fauour, in that he nourisheth them here and preserueth them. *A long life.*

M. May a man gather of the contrarie parte, that he, who leueth not manie yeres, is accursed of God?

C. No, but rather it cometh to passe manie times, that our Lord taketh them soneſt of al out of this worlde, whome he loueth moste dearly.

M. In doing thus, it semeth that he kepeth not alwayes promeise.

C. What promes soeuer God maketh vs, touching the benefites of this worlde, we oght to take it with this condicion, so farforthe as it shal be expedient for the health of our soule: for it were a contrarie ordre, not to haue chief regarde of the soule. *Benefites of this worlde are promised with condicion.*

M. And what is to be said of them that be disobedient vnto father and mother?

C. God wil not onely punish them with euerlasting paine in the day of iudgement, but he wil execute his vengeance also on their bodies here in this worlde, either by shortning their life, either punishing them by a shameful death, or some other wayes. *The punishment of childre which disobey their parentes.*

M. Doeth not God speake expresly of the land of Canaan in this promise?

C. Yes, as touching the children of Is-

Pſal.24. Pſal.88. Pſal.115. rael: but we muſt now take it in a generall ſignification, ſo that in ſo as the whole earth is the Lord's ought to acknowledge, that what trey ſoeuer we do inhabite, God giuen vnto vs the ſame for a dw place.

M. Is there nothing els to be vnde in this commandement?

C. Thogh no mencion be made in preſly, but of the father and moth we muſt vnderſtand in them all ſtrates, and ſuperiours: for ſo ma there is one maner of conſidera them all.

M. What is that?

C. Becauſe God hathe giuen vnto preeminence: for there is none a of parentes, of princes, or magiſtr maſtres, nether any other office of preeminence, but ſuche as God ordeined.

Rom.13. 29. Sonday.

M. Rehearſe the ſixt commandem

C. Thou ſhalt not kil.

M. Is there nothing forbidden he open murther?

C. Yes verely: for conſidering th God who giueth this in comman he doeth not onely giue vs a La ſtreine our outwarde dedes, bu pally to bridle the affections minde.

M. Thy meaning is then, that th certeine kinde of murther, lying in the heart, the which is forbidd of God.

C. It is euen ſo: for hatred or rancor all deſire to do hurt vnto our ne is murther before God.

Is it ynough then, if we beare no hatred nor malice towardes any man?

No: for in that that God condemneth hatred, it is to be vnderstand also, that he requireth of vs to loue all men vnfeignedly, procuring their welth.

The 7. commandement.

What is the seuenth commandement?

Thou shalt not commit adulterie.

What is the effect of this commandement?

All whoredome is accursed.

All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, except we wil prouoke his wrath against vs.

Is there none other thing required in this commandement?

The minde of the lawmaker is to be cõsidered.

We must alwayes haue regarde to the lawmaker, who considereth not onely the outwarde worke, but rather the affection of the heart.

What is there more required.

Forasmuche as our bodies, and soules are the temples of the holie Spirit, that we kepe them in all purenes: and therefore we must not onely be chaste as touching the carnal act, but also in heart, wordes & behauiour, so that there must be no parte in vs defiled or vnchaste. *1. Cor. 3. 2. Cor. 6.*

Goo to the eight commandement. *30. Sõday.*

Thou shalt not steale. *The 8. cõmãdemẽt.*

Doeth this commandement forbid onely suche robberies, as be punished by the commune lawes, either doeth it reache vs further?

This commandement reacheth vnto all *Of theft.* lawfull and deceiuable occupacions, whereby we plucke vnto vs any parte of our neighbours substance, whither it be by violencie, by fraude, or by any other

meanes, that God hathe not alle
his worde.

M. Is it ynough if a man refrain
the dede doing, either is it forbid
to desire any suche thing?

Of inward shefts.

C. We must alwayes haue a co
cion, that God was the make
law, who, forsomuche as he is
hathe not onely regarde to re
that be committed in dede, but
sidereth aswel our secret enterp
deuises, and purposes, and the d
our mindes, to come by riches
our neighbours losse.

M. What behoueth it vs then to d

C. We are bounde to do our en
that euery man may haue his
right.

The 9. commandement.

M. What is the ninth commande

C. Thou shalt not beare false w
gainst thy neighbour.

M. Doeth God forbid in this co
ment open periurie before a iu
ly? either are we charged to mak
to the disprofit of our neighbour

A general doctrine touching othes.

C. Vnder one kinde he giueth a
doctrine: meaning, that we may a
any thing to the reproche of ou
bour falsly, and that we may in
backebite him or make lies of h
reby he might susteine losse in h
or be hindered in his good nam

After customable sclãdering & lying, there followeth shortely open periurie.

M. Wherefore doeth he speake
of open periuries?

C. To the intent that we might
earnestly detest this vice of back
and lying, signifying vnto vs
that whosoeuer doeth accust
self, to speake sclanderously of h

our, or to make any lye to his hinderã-
priuely, he wil not be aſhamed ſhor-
y after, to forſweare him ſelfe openly.
Be ſclanderous and lying wordes for-
idden here alone? ether be we alſo re-
reined from all euil thinking?
Aſwel the one as the other, by the rea-
on whiche we haue already alledged:
or that that is euil in the doing before
men, is as euil to be willed or thought
efore God.
Declare this in fewe wordes.
We are taught by this commandemẽt,
ot to iudge euil, or to ſpeake any wor-
es that ſound to the reproche of others,
ut rather to haue a good opinion of
ur neighbours, and to mainteine their
ood fame ſo farre foorthe as the trueth
il beare vs.
Let vs come now to the laſte commã-
lement.
Thou ſhalt not couet thy neigbours
ouſe: nether ſhalt thou couet thy neigh
ours wife, nor his man ſeruant nor his
naide, nor his oxe nor his aſſe, nether
ny thing that is thy neighbours.
Seing the whole Law is ſpiritual (as
hou haſt ſaid) and forſomuche as euerie
ne of the other commandements were
rdeined, aſwel to correct the rebellious
ffections of the heart, as to goùerne the
utwarde doings: it appeareth that this
ommandement is ſuperfluous.
In the other commandementes God
volde ſuppreſſe our wil and affections,
ut here in this he vtterly inhybiteth all
uil thoughts, light mocions, ſudden af-
ections, yea, though we neuerfully pur-
oſe them, nether conſent willingly

That whiche is ill to be done before man, is ill to be thought before God.

31. Sõday.

The 10. commandement.

to do them.

M. Saist thou then, that the leaste
or tentacion that can entre into
thoght of a faithful man, is sinne,
he striue against it, and wil not by
meanes consen vnto it?

C. It is certeine, that all euil thoughts
mocions do procede out of our
nature: whereof I cõclude that the
which do kindle or stirre vp man
to do amisse, thogh he neuer con
do the thing, be neuertheles
against this commandement.

Euery euil mocion is a sinne.

M. This is then briefly thy saying, that
euil lustes, whereunto men consen
subiect them selues, are reproued
ne in the former commandemẽte
so by this commandement God
reth of vs suche perfection, that
may not so muche as one euil
once entre into our hearts, the
might prouoke vs to do amisse.

C. Euen so I meane.

M. May we not now make a briefe
the whole Law?

C. Very easely: for the whole Law
prehended in these two pointes: th
is, That we loue God with all our
with all our soule, and with our
minde: the other is, that we lo
neighbour as our selfe.

The effect of the whole Law. Matt. 22.

M. What is concluded in the loue of

C. To loue him as our God: that
knowledge and take him for our
reine Lord, Master, Sauiour and Fa
that hereby our duetie is to loue
feare him, to honour him, to p
whole trust in him, and to obey h

M. What doest thou meane by thes

les, with all our heart, all our ſoule, and our whole minde? *To loue God with all our heart.*

It is, that we loue God with ſuche a zeale and feruent affectiō, that there may be in vs no deſire, no wil, no thought, no indeuour contrarie vnto his loue.

What is the meaning of the ſeconde point? 32. Sōday.

As we be naturally inclined to loue our ſelues, and as this affection doeth paſſe al the reſt: euen ſo our loue towarles our neighbours ought in ſuche ſorte to beare rule in our hearts, that it ſhulde guide vs altogether, & ſhulde be a line & rule, thereby to order all our thoughts and dedes.

And whome meaneſt thou, wher thou ſayst our neighbours?

I do not onely ſignifie our kinred, frieudes and ſuche other as be of our familiar acquaintance but ſuche alſo as be ſtrangers vnto vs, and more then that; our verie enemies.

How ar we bounde to them?

There is a bonde, whereby God hathe knit all men together, which is holy and can not be broken by any mans malice.

Then thou wilt ſay, if any man hate vs that cometh of him ſelfe: and yet by the very order which God him ſelf hath appointed, he ceaſeth not to continue ſtil our neighbour, and we are bounde euen ſo to take him.

So I meane.

Seing the Law requireth ſuche a perfect ſeruing of God, is not euerie Chriſten man bounde to frame his life after the ſame?

Yes truely: but we haue in vs ſo much

weaknes, that there is no man w
fully doeth performe all that the
requireth.

No man can fulfill the Law.

M. Why? doeth God therefore req
vs ſuche an exquiſite perfection, as
not able to reache vnto?

C. God requireth nothing of vs, b
which we are bounde to do. But
giue diligence to frame our liues
rule ſet forth in the Law, then alb
be farre from atteining vnto the
ction thereof, yet the Lord wil not
our charge our defaut.

M. Speakeſt thou generally of all m
of the faithful onely?

C. No man is able to begin to do th
point that the Law requireth, vnti
regenerate through the Spirit of
Moreouer, if it were poſsible to fi
any man, who were able to per
ſome parte of that: that the Law d
deth, it ſhulde not be ynough to di
ge him before God: for the Lor
nounceth, that whoſoeuer doet
throughly accompliſh euerie poin
teined in the Law, is accurſed.

Deut. 27. Gala. 3. 33. Sōday.

M. Hereof we muſt nedes gather, th
Law hath two diſtinct offices, acc
as there be two ſortes of men.

To what vſe the Law ſerueth touching the vnfaithful.

C. What els? for as touching them
beleue not, it ſerueth to none othe
poſe, but to reproue them, and t
from them all maner occaſion to
ſe them ſelues before God: and
that, which S. Paul ſpeaketh, nam
the inſtrument of death and dam

2. Cor. 3.

But as touching the faithful, it ſer
another vſe.

M. To what?

C.

First, the Law maketh it knowen vnto hem, that they can not be iuſtified by heir workes: and ſo by humbling them doeth ſtirre them to ſearch their ſaluaion in Chriſt. Secondly where as it reuireth more then is poſsible for any an to do, it warneth them to pray vnto God, that he wold giue them ſtrength alſo doeth put them daily in remembrance of their faultes, to beate downe heir pride. Thirdly, it ſerueth them in ead of a bridle, to holde them faſt in he feare of God.

To what vſe the Law ſerueth, as touching the faithful.

Then albeit for the time of this tranitorie life, we neuer accompliſhe the aw: yet it is not to be thought a vaine hing, that it requireth of vs ſuche a perection: for thereby it ſetteth vp a marke nto vs, to the end that we euerie one, ccording to the grace wherewith God ath indued vs, might continually with o muche more feruent affection walke owardes it, and ſtudie dayly more and more to come vnto it.

So it is ment.

Haue we not a perfect rule of all righteouſnes ſet out in the Law?

Yes, ſo perfect, that God demandeth one other thing of vs, then to folow it: nd contrarie wiſe, God diſaloweth and efuſeth whatſoeuer mantaketh in hād o do beſides: for obedience is the onelie ſacrifice, which he requireth.

Obedience to the Lawe is Gods onlie ſeruice & the ſacrifice that he requireth of vs.

To what purpoſe then doeth all thoſe monicions, declarations exhortations, & commandementes ſerue, hich the Prophetes make and the Apoſtles?

They are nothing els, but expoſicins of the Law, which lead vs to the obe-

1. *Sam.* 15. *Ieremi.* 17.

dience of the Law, rather then draw
from it.

M. Yet it ſeemeth that the Law doeth
ſet out euerie mans particular voca

C. Where as the Law of God preſcri
that we ought to render vnto euerie
that, that is his due, we may right
gather thereof, what euerie mans du
is in his ſtate and calling further (a
haue already ſaid) the reſidue of the
pture maketh a more particular
plaine declaration of the ſame: for
ſelfe ſame things, which God hath
fewe wordes comprehended in the
bles of his commandements: other
of the Scripture do intreat here &
more at large.

34. Sonday.

The third point touching the true honoring of God, is calling on him in our nede.

M. Seing we haue now ſpoken ſuffi
ſly, of the right ſeruing of God (that
ſay, of obedience to his wil) which
ſecond parte of the honour due
him, let vs treat now alſo the th
point.

C. We haue ſaid here before, that the
maner of honour which he deman
of vs, is to cal vpon him, and to ſeke
helpe at his hand in all our nedes.

M. Doeſt thou meane, that we muſt
vpon him alone?

C Yea: for he chalengeth this, as a p
liar honour due vnto his diuine
ſtie.

M. Since it is ſo, after what ſort is it la
for vs to require ſuccor at mans hand

C. There is great difference betwene t
ſe two things: for we call vpon the n
of God, to proteſt that we loke fo
helpe, but at his hand, hauing our wh
affiance in him, and in none els

the meane time we seke the helpe of man, so farforthe as God giueth vs leaue, and as he hathe lent them meanes to succour vs.

Then to demande succour of men is nothing at all contrarie to this, that we are bounde to make our prayer only vnto God for helpe, for so muche as we put not our trust in them, nether seke their succour, but so farre forthe, as God hathe ordeined them ministers, and bestowers of his goods to our necessitie and comfort.

Ye say wel: and in very dede, whatsoeuer benefite we receiue at any mans hand, we are bound so to take it, as if God him selfe did deliuer it vnto vs: for the trueth is, that it is he, who sendeth vs all those things by their hands.

Is it not then our duetie to giue thankes vnto men for their benifites, seing the law of nature so teacheth?

Yes, and it wer for no more, but for that it hathe pleased God to cal them to suche honour, as to be the dealers and distributers of his benefites: for God in so doing, doeth bind vs vnto them, and wil that we take the same thankefully at their hands.

It appeareth by this, that we may not call vpon Angels or Saintes departed, for helpe.

Nether Angels nor Saintes departed are to be talled vpon for any helpe.

It is certeine: for touching Saintes departed, God hathe not appointed vnto them any suche office, as to help vs. And as concerning his Angels, although he doeth vse them as ministers to serue for our health, yet is it not his wil that we shulde call vpō thē for helpe, ether haue

our refuge vnto them in tyme
M. Then whatsoeuer is not agg
the ordre whiche God hathe
vnto vs, is repugnans vnto his w

An euident token of infidelitie.

C. I meane no lesse: for if so be w
contēt with that ordre which G
by his worde setforthe vnto w
moste certeine token of infidel
reouer, if in stead of seaking v
alone for helpe in all our nede
haue recourse vnto Angels, or
creatures, putting any parte of
fidence in them, we commit
damnable idolatrie, by attribu
them that thing which ought t
culiarly reserued vnto God.

35. Sōday. *Of prayer.*

M. Let vs come now to the right
prayer vnto God. Is it ynou
with the tōgue, ether is a ferue
and earnest affection of the
required?

We must pray with an heartie affection.

C. The tongue is not alway ne
praying but the vnderstanding
nest affection are alwayes nec
quired.

M. How proue you that?

C. Forsomuche as God is a Spi
quireth alwayes the heart: and
other tymes, so specially in
prayer, when we shewe our sel
presence and entre into comm
with him: and thereupon he
restraint of his promise, saying
wil be at hande to heare onely
which call vpon him in trueth
wise he pronounceth all them
whiche praye hypocritically, o
an earnest affection.

Psal. 145.
Psal. 29.

M. Then all suche prayers as

nely with the mouth, be vnprofitable nd to no vſe.

They be not onely vnprofitable, but rouoke God to diſpleaſure.

What maner of affection is required o make the prayer acceptable?

We muſt firſt of all haue ſuche a fe- ng of our pouertie and wretchednes, at we may perceiue an earneſt vexa- on and grief of minde, through the thſomnes of ſinne: we muſt alſo haue feruent deſire to obteine grace at Gods and, whiche deſire muſt kindle our earts, and ingender in vs a feruent rayer.

Do theſe things procede of our nature? here are they giuen vnto vs by the ſpe- al goodnes of God?

God muſte worke herein: for we are of r ſelues dul, and without all luſt to ayer: but the Spirit of God doeth ſtirre in our hearts ſuche ſighs, as no ton- ue is able to expreſſe, and indueth our indes with ſuche a zeale, and feruent fection, as God requireth in prayer.

Doeth this doctrine teache vs, that we ught not to diſpoſe, and ſtirre vp our lues to prayer?

Nothing leſſe: but rather contrarywiſe, oft as we do feale our ſelues colde, & t diſpoſed to prayer, we ought to mak r ſupplication vnto the Lord, that it olde pleaſe him to inflame vs with s Spirit, whereby we may be framed prayer, with ſuche affection of minde we ought to de.

s touching the vſe of the tongue, thou eſt not count it vtterly vnprofitable in aking of prayers.

They are curſed of God that pray without hearti affection.

To pray for things when we fele not the neceſſitie thereof, is bothe vnprofitable and alſo offendeth God.

Rom. 8. Gal. 4.

Gods ſpirit is our onely ſcolemaſter to teache vs to pray.

The tongue ſerueth to a good vſe.

The making of our prayers.

C. No: for the wordes, which th
vttereth, do many tymes helpe
and confirme the minde, so that
so easely drawen from God. M
forsomuche as the tongue is or
God for his glorie, aboue all oth
bres of the bodie: it is reason
tongue be employed by all m
that vse: finally the very feruē
&tion of the heart doeth many
through a vehement mocion, ent
tongue to speake, though a man
purpose so to do.

To pray in a strange lāguage is a mocking of God.

M. Since it is as thou saist, to wha
se is it to praye in a language tha
doeth not vnderstand?

C. It is a very mocking of God, a
persticious hypocrisie.

1. Cor. 14.

M. When we make our prayers w
do we it at all aduentures, with
knowledge whether we shall
any profite or not? ether ought
surely perswaded that our prayer
heard?

36. Sonday.

Prayer must procede of a sure confidēce in Gods promise.

C. We must haue this euermore
ground in al our prayers, that the
accepted of God, & that we shal
our requeste, so farforthe as it sh
pedient and necessary for vs: whi
saint Paul saith, that the right in
& praying vnto God, procedeth
For if we haue not a sure trust
mercie of God, it is vnpossible
our prayer vnto him a right.

Rom. 10. Whosoeuer doubteth whether God heareth his praye, obteineth nothing.

M. What sayest thou then of them
be in doubte, whether God wil
them or no?

Matth. 12. Mark. 11.

C. Their prayers are vtterly voy
God hath made no promise to

prayers: for he sayeth, whatsoeuer we shal aske, if we beleue, he will grant it vnto vs.

It remaineth to knowe, by what meanes, and in whose name we may come by this sure confidence to present oure selues before God, considering that we are vile sinners, and farre vnworthie so to do.

First of all, we haue promises of God whereupon we muste stay our mindes, without hauing any regarde of our own worthynes. Secondly (if we be the children of God) he doeth incourage vs, and push vs forwarde with his holy Spirit, to come to him familiarly as to our Father and that we shuld not be afraid to come before his glorious maiestie (althogh we be but as pore wormes of the earth, and moste vretched sinners) he hathe giuen vnto vs our Lord Iesus to be our Mediator, to the intent that we by the meane of his merites, hauing recourse vnto God, mighte haue an assured truste to finde grace.

Doest thou meane it thus, that we may not cal vpon God by prayer, vnles it be done in the name of our Sauiour Christ? Yea: for we haue an expresse commandement so to do: and in so doing we haue a sure promise, that through his intercession al our requests shal be granted vnto vs.

It is not then a foolish presumpcion, to present our selues boldly before God, since we haue Christ for our Aduocate, and set him before vs, to the end that God may for his sake accept both vs and our prayers.

Thre things make vs bolde to aske of God.

1. *His promes.* *Psa.* 50. 91 145. *Isa.* 30. 65 *Iere.* 29. *Ioel* 2. *Matt.* 6.

2. *His spirit.* *Rom.* 8.

The mediacion of Christ his owne sonne. 1. *Tim.* 2. *Hebr.* 4. 2. *Iohn.* 2.

We may not pray, but in the name of our Sauiour Christ *Ioh.* 14. 1. *Ioh.* 2. *Ephes.* 3. *Heb.* 4. *Rom.* 8.

C. No verely: for we make our praye
it were, by his owne mouth, forsom
as he him ſelf openeth the way fo
and maketh our prayers to be hear
and intreateth alſo continually fo

37. Sonday. M. Let vs treat now of the ſubſtan
our prayers. Is it lawfull for vs to
for all things that we fantaſie, et
there a certeine rule to praye?

We may not frame our prayers according to our owne fantaſie, but as Gods worde teacheth vs, and his holy Spirite directeth vs.

C. If we ſhulde folow our owne fa
in making our prayers, they ſhul
very il framed. For we are ſo blinde
we are not able to iudge what is
to be prayed for: moreouer, all ou
res are ſo inordinate, that it is expe
for vs to bridle them.

M. What is then to be done?

C. We muſte learne of God what is
to be prayed for, ſeing he alone kn
what is neceſſarie for vs: and th
leadeth vs, as it were, by the ha
that we our owne ſelues do nothi
folowe.

Matt. 6.

M. What inſtruction hathe he gi
for prayer?

C. He hathe taught vs ſufficiently,
and wherefore to pray, throughe
whole Scripture, but to the int
bring vs to one certeine & ſure
he hathe ſet forthe vnto vs one
of prayer, wherein he hathe briefly
prehended all ſuch pointes as be
or lawful for vs to demande.

M. Rehearſe that forme of prayer.

C. It is the very ſame that our Le
ſus taught his diſciples to praye

Matt. 6. Luk. 11.

whē they aſked of him how they
pray, he anſwered that they ſhul
on this wiſe.

Our Father which art in heauen, halowed be thy Name: Thy kyngdome come: Thy wil be done euen in earth as it is in heauē: Giue vs this day our daylie breade: And forgiue vs our "dettes, euen as we forgiue our detters: And lead vs not into tentacion, but deliuer vs frō euil. For thyne is the kingdome, and the power, and the glorie for euer. So be it.

The faithful prayer whiche our Lord him selfe taught vs

"*our sinnes.*

M. For the more easie vnderstāding hereof, tel me how many articles be conteined herein.

C. Six: whereof the thre first do concerne the glorie of God, without any consideratiō of our selues: the other thre touche vs properlye, and concerne our wealth and profit.

The diuision of the Lords prayer.

M. Why then, ought we to desire anye thing of God, that bringeth no maner of commoditie vnto our selues?

C. This is true, that God of his infinite goodnes, doeth dispose & ordre al things in suche sorte, that nothing can turne to the glorie of his Name, which is not also profitable vnto vs: so that when his Name is sanctified and honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sorte partakers thereof: yet notwithstanding our duetie is at suche time as we aske these things, to haue onelye regarde to his honour, without any consideration to our selues, or to our owne commoditie and profite.

M. By thy saying then, though these thre first peticions are greatly profitable to vs, yet we may not make them for any other purpose, but onely to desire to haue God honored.

C. It is euen so: and likewise, albeit t
thre last requestes be ordeined to pra
for things expedient and necessarie
vs, yet euen in thē also we ought mo
earnestly to seke Gods honour, so th
it muste be the cheif ende and ma
whereunto all our wishings and des
be directed.

38. Sonday. M. Let vs come now to the exposition
it: and before that we procede any f
ther, wherefore is God named here
Father, rather thē by some other Na

M. Since in tyme of prayer specially
ought to haue a stedfast assurāce of G
fauour in our consciēces, it pleaseth
to be called of vs by a name wh
soundeth nothing but all swetnes, bo
tie and mercifulnes, thereby to d
away all doubtfulnes, and feare, an
make vs conceiue a bolde courage
come familiarly into his presence.

In what sense we call God Father.

M. May we then come boldly and fa
liarly vnto God, euen as a childe
vnto his father?

C. Yea, and with a great deale more
red confidence to obteine whatso
we shal desire: for if we being euill
not chose but giue vnto our chil
breade and meate whē they aske it,
muche les can our heauenlie Fathe
fuse to giue vs suche things as we
need of, since he is not onely good,
the very souereigne goodnes it selfe.

Matt. 7.

M. May we not proue sufficiently by
that God is named our Father, the
thing whyche we affirmed, touc
Christ, that our prayer oght to be g
ded vpon sure trust in his merite
intercession?

C.

C. Yes certeinly: for God doeth acknowledge vs none otherwise to be his children, but onely in somuche as we be the membres of his Sonne Christ.

M. Wherefore doest thou not rather call God thy Father, ten our Father, as it were in commune?

C. Euerie faithfull man may right well call God his Father particularly: but in this forme of prayer our Sauiour Christ doeth teach vs to pray in commune, that we might remembre thereby, the duetie and charitie which we owe to our neighbours in our prayers, and to admonish vs not to care onely for our selues. *Why we call him our father.*

M. What meaneth this clause, which art in heauen?

C. It is as muche to say, as to name him high, mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpō him by prayer, we might learne to lift vp our mindes, and to withdraw our imagination frō thinking any thing of him wordelie or earthlie, and that we shulde not measure him by our fleshlie iudgemēt, and so make him subiect to our wil or appetite, but rather that we might with all humblenes of minde honor his excellēt maiestie, and also that we might haue occasion to put so muche the more our trust assuredly in him, considering that he is Lord and Master of all.

M. Make an expositiō of the first peticion.

C. The Name of God is his honour and renoume, whereby he is sanctified and praysed among men: therefore we desire that his glorie may be aduāced aboue all things and euery where. *The first peticion.*

39. Sonday.

In what ſenſe we wiſh the ſetting for the of Gods glorie.

M. Doeſt thou meane that this his glo
may ether increaſe or diminiſh?

C. No verely, in it ſelfe: but the meani
hereof is, that it may be knowen a
ought to be, & that al the workes wh
God doeth, may appeare vnto men t
glorious euen as they be in very dede
that he might by all meanes be
gnified.

The ſecõde petitiõ wherein the kingdome of God conſiſteth.

M. What doeſt thou meane in the ſecon
requeſt, by the kingdome of God?

C. This kingdome conſiſteth principa
in two pointes: that is to ſay: firſt in t
he gouerneth his elect through his h
lie Spirit: & againe in that he deſtroye
the wicked, whiche wil not become ſu
iectes to his kingdome, to the end th
it may euidentli appeare, that there is
power able to withſtand his power.

The kingdome of Chriſt.

M. What vnderſtandeſt thou in prayi
that this kingdome may come?

C. That it wolde pleaſe God from day
day to increaſe the nombre of his fai
full flocke, that he wolde continual
more and more beſtowe the gifte
his holie Spirit among them, vntil t
time come, whē they ſhalbe fully rep
niſhed: that he wold alſo cauſe the li
of his trueth more & more to ſhine,
that he wolde in ſuch wiſe make his
ſtice to be knowen, that the deuil &
kingdome of darkenes may come to
ter confuſion and that al wickednes m
be cleane aboliſhed and rooted out.

The perfect ſtate of Chriſts kingdome.

M. Is not this requeſt performed dayly?

C. It is partely fulfilled: yet we deſire th
it may be continually increaſed, and
uanced vnto ſuche tyme as it ſhal co
to ful perfection: which thing ſhalbe

the day of iudgement, what time God alone ſhal be magnified, and al creatures ſhalbe abaſed and ſubiect vnto his maieſtie, and ſo he ſhal be all in all things. 1. Cor. 15. 40. Sonday.

M. In what ſenſe prayeſt thou that Gods wil may be done? *The third requeſt touching the accomplishmēt of Gods will.*

C. That al creatures may be ſubiect to him and obey him, in ſuche ſorte, that whatſoeuer is done, may be pleaſant to him.

M. Doeſt thou meane then, that nothing may be done contrary vnto his wil?

C. Our requeſt is not onely that he wolde bring al things to paſſe as he hath appointed bi his vnſearcheable counſel, but that he wold beate downe all rebellion, ſo that all wils may obey his wil onely.

M. In ſo doing, do we not vtterly refuſe our owne wils?

C. Yes vtterly: & we pray not onely that he wolde bring to nought ſuch deſires as be againſt his wil, but that he wolde alſo creat in vs new mindes & new hearts that our owne wil being ſet aparte, his Spirit may worke ſuche a wil in vs, as may be in al pointes agreable vnto him. *Regeneration.*

M. Wherefore putteſt thou vnto it, In earth, as it is in heauen?

C. Becauſe the Angels whiche be his heauenlie creatures, ſtudie nothing, but to pleaſe him, without any motiō to the cō trarie, we deſire that the like may be done in the earth, & that all men may be framed vnto a like willing obedience. *How Gods wil is done in heauen.*

M. Come now to the ſecond parte: what doſt thou meane by the daylie bread, which thou aſkeſt? 41. Sonday.

C. That worde conteineth all thinges whereof we haue nede in this preſent life, not onely as touching meat, drinke *The fourth petition.*

what is ment by our dayly breade.

and clothes, but all maner of thing God knoweth to be expedient for this worlde, whereby we may ha fruicion of his benefites in quietn

M. Why begged thou of God thy nouriſhment, ſince he hath giuē a vnto all men to get their liuing w labour of their hands?

C. Albeit we are commanded to l for our liuing, yet all our labour, ce & prouiſion that we can make, able to procure vs a liuing, but the bleſsing of God vpon our hands uel, whiche proſpereth the things about in his Name. Moreouer th

God muſt bleſſe our labours. Dent. 8.

be conſidered, that it is not me drinke that nouriſheth vs, (notwit ding we be commanded to make, ſion for thoſe things) but the po God mainteineth our lyfe, and w them onely as inſtrumentes.

M. Why calleſt thou it, our bread, ſin deſire that it may be giuen vs?

C. That commeth of the onely bo fulnes of God, whoſe pleaſure it w name it ours, albeit it is nothing due vnto vs: and againe by this wo are put in remembrance not to another māsbread, but that onely we ſhal come by, by honeſt and la meanes, agreable to Gods ordinanc

Wherefore we call it dayly bread.

M. Why ſaiſt thou, this day and dayli

C. Theſe two wordes do teache vs t contented, and not to wiſh more th ſufficient for our neceſsitie.

M. Seing this is a commune prayer b ging indifferently vnto all men, h it that the riche (who haue prouided dance of goods for a long time

make this petition for one day?

C. All men bothe riche and poore muſte vnderſtand, that what goodes ſoeuer they haue, they can nothing profite thē but ſo farre foorth as it pleaſeth God to giue them the vſe thereof, ſo that when we haue plentie, yet we haue nothing, vnles he of his goodnes giue vs alſo the fruition and vſe of the ſame.

I. What is conteined in the firſt requeſt? 42. Son-
C. That it wolde pleaſe God to forgiue vs day.
our dettes.

I. Is there any man liuing ſo iuſte, that *The 5. petition.*
nedeth not to make this requeſt? *There is*

C. No ſurely: for our Lord Ieſus preſcribed *none ſo*
this forme of prayer to his Apoſtles for *holy that*
the behofe of his whole Church: ſo then *hath not*
whoſoeuer wolde exempt himſelf from *nede to*
this, refuſeth to be of the companie of *aſke God*
Chriſts flocke: and in very dede the Scri- *forgiuenes*
pture doth plainly teſtifie, that the moſt *of his ſin-*
perfect man that is, if he wolde alledge *nes or det-*
one point to iuſtifie him ſelf thereby be- *tes.*
fore God, ſhulde be founde fautie in *Iob. 9.*
a thouſand: it is mete therefore that eue-
ry man haue a recourſe continually vnto
Gods mercy.

I. After what ſorte thinkeſt thou that our
ſinnes be pardoned vs?

C. Euen as the very wordes of Chriſt do
ſounde: for as muche as our ſinnes be as
dettes, whereby we are holden faſt boūd *Here by*
vnder the danger of euerlaſting damna *dettes are*
cion, we make ſupplication vnto God, *ment ſin-*
that he wolde of his mere goodnes par- *nes.*
done them. *In what*

I. Thou meaneſt then, that we obteine *ſorte our*
forgiuenes of our ſinnes by the free mer- *ſinnes are*
cie of God onelie. *forgiuen.*

C. Yea: for we can by no meanes ... amendes for the leſt faute that we ... committed, if God did not vſe his ... tifull liberalitie towardes vs, by ... ning them freely euerie one.

M. What profite commeth to vs by ... that we are pardoned of our ſinnes?

The fruite of remiſſion of ſinnes.

C. By this meanes, we are as accep... vnto God, as if we were iuſte and ... cent, and alſo our conſciences be ſ... perſuaded of his Fatherly loue tow... vs, whereby we atteine to euerla... lyfe and felicitie.

M. When thou makeſt thy prayer, th... wolde pardone vs our dettes euen ... pardone our detters, doſte thou m... hereby that we deſerue to haue ou... nes forgiuē in that, that we forgiue ... men their fautes?

Our ſinnes be pardoned freely

C. No verely: for by that meanes we ... not haue pardone of our ſinnes fr... nether ſhulde the remiſion of the... ſufficiently grounded vpon the ſa... ction, which was made in the dea... Chriſt, as it oght to be: but in that ... we forget the wronges done vnto ... followe his example in gentlene... mekenes. And now to declare tha... are his children, he hath giuen vs t... a badge to be knowne by, and to ce... our ſelues that we are ſo. On the ... parte alſo he doth vs to wit, tha... may loke for nothing of him, but e... mitie and rigour, if we be not read... pardone and ſhewe fauour vnto ... which be in faute towardes vs.

Whome God refuſeth to count as his children.

M. Thou meaneſt then, that God he... fuſeth to take them for his chil... whiche can not forget wrongs co...

ed againſte them: and that they ſhulde not thinke them ſelues to be partakers of the heauenly forgiuenes.

Yea verely: and alſo to the end that all mē might haue knowledge, that the ſelf ſame meaſure, whiche they meate vnto other, ſhal be payed vnto them againe.

What is the next petition?

Lead vs not into tentacion, but deliuer vs from euil.

Makeſt thou but one requeſt of this?

No: for the ſecōde parte doth expounde the firſt.

What is the ſubſtance of this peticion?

We deſire that God do not ſuffer vs to all to wickednes, nether permit vs to be ouercome of the deuill, nor to be led with the noughtie luſtes of our fleſhe which continually warre againſt vs: but that he wolde giue vnto vs power to withſtand them, holding vs vp with his hand, and keping vs alwayes in his ſauegarde, to be our protectour and guide.

By what meanes is this brought to paſſe?

What tyme God doth guide vs by his holy Sprite, thereby cauſing vs to loue goodnes, and to hate euil, to ſeke after righteouſnes, and to flee from ſinne: for by his holy Sprite we ouercome the deuill, ſinne and the fleſh.

Hath euerie man nede thus to be guided?

Yea euery man: for the deuil watcheth continually for vs, euē as a roaring lion, readie to deuoure vs, & we on the other parte be ſo feble & fraile, that he wolde put of hand ouercome vs, if God did not bothe ſtrengthen vs, and giue vs

43. Sonday. *The 6. peticion.*

Rom. 7. *Gala. 5.* *1. Cor. 10.*

1. Pet. 5.

the victorie.

M. What signifieth this worde, ten

C. The wilie guiles and subtil assa the deuil, wherewith he assault

What is tentatiõ.

forasmuche as we are naturally be deceiued, yea, readie to dece selues and our will is wholy be euil, and no whit to do good.

Gen. 6. 8. M. But wherefore requireſt thou that he do not lead vs into tentati that is an office belonging pecu to the deuill?

C. God of his infinite mercie doth ue his faithful, not suffering the lead them out of the way, nethe mitting that sinne haue the vppe of them: so lykewise he doth not giue vp, caste of, and withdrawe ce from suche as he will punish, he deliuereth them to the deuil ting them vnto his tyrannie: he them with blindnes, and giueth vp into reprobate mindes, that th come vtterly sclaues vnto sinne, a iect to all tentations.

M. What meaneth the clause whic lo weth. For vnto thee belonge kingdome and the power and the for euer.

C. It putteth vs againe in remem that our prayers be grounded vp and vpõ his almightie power and nes, and not in any thing that is since we of our selues be vnwor ce to open our mouthes to call vp againe we are taught hereby to all our prayers in the praising power and goodnes.

4th Sonday.

M. Is it not lawfull for vs to ask

her petition or thing, then is here re-
earsed?

Albeit we are not forbidden to vse
her wordes, and to frame them also af-
r another sorte, yet there cā no prayer
e acceptable vnto God, vnles it be in
ect and sense framed after this, which
vnto vs, as it were, a perfect rule where
y to pray as we ought to do.

It semeth nowe conuenient tyme to
ome to the fourth point, touching the
onour due vnto God.

We haue said already, that it cōsisteth in acknowledging with the heart, and in confessing with the mouth, that God is the autor of all goodnes, that there by we may honour him. *The fourth kynde of honour due to God.*

Hathe God set foorth no rule to teach
s how we shulde do this?

All the examples in the Scripture, of
raising and thankesgiuing, ought to be
rules vnto vs.

Is there nothing conteined in the
ords prayer touching this matter?

Yes: for in that we pray that his Name
ay be glorified, we desire also that all
is workes may be sene (accordynge as
hey be in dede) excellent and praise
orthy: in sucke sorte, that if he punish
s, we may thereby praise the vpright-
es of his iudgement: if he pardon our
utes, we may thereby haue occasion to
agnifie his mercie: when he perfor-
neth his promise, we may acknowledge
im to be the infaillible trueth: briefly
e require that there be nothing at all
one wherein the brightnes of his glo-
ie be not shewed foorth vnto vs: and
his is to giue vnto him the laude and

praise of all goodnes.

M. What conclusion may we gathe that we haue hitherto spoken?

C. We may wel conclude of this, th ing of Christ, that this is lyfe euer to knowe the very liuing God a whome he hath sent, our Sauiour C to knowe him, I say, to the end dre due honour vnto him, that t he may become vnto vs, not o Lord and Master, but also a Fath Sauiour: whereby also we on the parte may be his seruantes, his ch and a people wholy consecrated glorie.

Ioh. 17.

What euerla sting life it.

Matt. 1.

45. Sonday.

M. What is the meanes to come state so excellent?

C. He hath for the same purpose le vs his holy worde, whyche is vnt it were, an entrie into the kingd heauen.

Euerlasting lyfe is offred and presented vnto vs by Gods worde.

M. Where shal we seke for this his

C. It is contained in the holy Scrip

M. How moste we vse this worde, to this profite by it?

C. We muste receiue it, being pe persuaded thereof in our consciен of an vndoubted trueth sent dow heauen, submitting our selues w with due obedience, louing it he with a feruent and vnfained affe hauing it so printed in our hear we may follow it and conform liues wholy vnto it.

M. Do all these things lie in our po

C. No, not one of them all: but God keth them in our heartes in this w his holy Sprite.

M. Is it not required of our parte, th

ake paine, and do our diligence bothe
o heare & to reade this doctrine, which
s set foorth vato vs?

Yes doutles: and first it is requisite that
euerie man priuately in his owne house
giue him self to the studie of this word:
but principally euery man is bounde to
haunt duely all sermons made in the
Congregatiō of Christ, where this worde
is expounded.

We muste giue diligent labour to learne gods worde.

Thinkest thou thē that it is not ynough
that euerie man do giue diligence to
reade Gods worde in his owne house,
vnles they come also together to heare
it preached openly?

I thinke it necessarie, if God of hys
goodnes do prouide suche meanes that
we may heare it openly.

What is the reason?

Because our Sauiour hath set and esta-
blished this ordre in his Church, not to
the end that two or thre onely shulde
obserue it but as a general ordre for all
men: & he hath likewise declared, that
this is the onely waye to builde hys
Church, and to preserue the same: let vs
therefore euerie one be content to haue
recourse to this rule, and not become
wiser, then our Master.

Ephe. 4.

It is then a thinge necessarie to haue
pastors and ministers in the Churches?

Pastors or Ministers in the Church are necessary.

Yea very necessarie, and at their mou-
thes men are bound to receiue the word
of the Lord with all humble obedience:
so that whosoeuer doth set light of thē,
and regarde not to heare theyr sayinges
they contemne also Iesus Christ, and
diuide them selues from the fellowship
of his flocke.

Matt. 10. Luk. 10.

M. Is it ſufficient that we haue be
inſtruct by their meanes, ether el
we heare their doctrine continua
C. It is nothing if a man begin
vnles he continue ſtill in the ſa
we muſt kepe vs in Chriſts ſcole,
tinue ſtill his ſcollers vnto the en
for that cauſe he hathe ordeine
ſters in the Churche to teache v
nually in his Name.

46. Son day. M. Is there none other meane beſi
word, whereby God ſheweth hi
vnto vs?

C. God hath ioyned the Sacrament
the preaching of his worde.

Of Sacramentes. M. What is a Sacrament?

C. A Sacrament is an outwarde to
Gods fauour, whiche by a viſible
doth repreſent vnto vs ſpirituall
to the end that Gods promiſes
take the more depe roote in ou
tes, and that we mighte ſo muc
more ſurely giue credite vnto the

M. What? is this poſſible, that a viſib
a material ſigne ſhulde haue ſuch
tue to certifie our conſcience?

C. No not of it ſelfe, but God hathe
ned it for ſuche an end.

M. Since it is the proper office o
holy Sprite, to ſeale and print th
miſes of God in our heartes, ho
thou attribute or giue this prope
to the Sacraments?

The difference betwene gods Sprit & his Sacramẽtes. C. There is a great difference betwe
one and the other: for Gods S
he alone who in very dede is
touche and moue our hearts, t
minate our myndes, and to aſſu
conſciences in ſuche ſorte that

ought to be accounted his onely workes ſo that the whole praiſe and glorie hereof ought to be giuen vnto him onely: notwithſtanding, it hathe pleaſed our Lord to vſe his Sacraments as ſeconde inſtrumēts thereof, according as it ſemed good vnto him, without diminiſhing any point of the vertue of his Sprite.

. Thou meaneſt then, that the efficacie of the Sacraments doth not conſiſt in the viſible ſigne, but wholy in the working of the Sprite of God.

I meane euen ſo: according as it is Gods pleaſure to worke by meanes by him ordeined, without any derogation thereby to his glorious power.

What moued God to inſtitute ſuche inſtruments or meanes?

He ordeined them to helpe and comfort our weaknes: for if we were of a ſpiritual nature, as the Angels are, them we were apt to conſider both God and his manifolde graces after a ſpiritual maner alſo: but for aſmuche as we are clogged with earthly bodies, it was nedeful for vs, that God did inſtitute ſenſible ſignes, to repreſent vnto vs ſpirituall and heauenly things: for otherwiſe we coulde not comprehend them. Moreouer it is neceſſarie for vs, that all our ſenſes be exerciſed in his promiſes, that we might be the better ſtabliſhed in the ſame.

The Sacramentes were ordeined to helpe our infirmitie.

Since God hathe ordeined his Sacramentes for our neceſſitie, it were a point of arrogancie and preſumption to thinke that they might be aſwell left of, as vſed.

Ye ſay trueth: ſo that whoſoeuer doth willingly forbeare the vſe of them, eſteming them as things more then nedeth,

47. Sonday.

The Sacramentes are neceſſarie.

he dishonoreth Iesus Christ, he ref
his grace, & doth quench his holy S

M. But what assurance of Gods gra
the Sacraments able to giue, seing
the godlie and wicked do receiue t

C. Albeit the infideles and wicke
make the grace (which is presented
them by the Sacraments) of none e
yet it foloweth not that their offic
propertie is suche.

M. How, and when is it, that the S
ments haue their effect?

Whē the Sacramentes do take their effect.

C. When a man receiueth them in f
seking onely in them, Christ and
grace.

M. What meaneſt thou by saying
we may seke nothing els but Ch
them?

How Christ ought to beſoght in hīs Sacramētes.

C. I signifie thereby, that we ma
occupie our myndes in considerin
outwarde signes, as though we
seke our saluacion in them: nether
we imagine that there is any po
vertue incloſed in them, but con
wise do take the signe for an
leade vs streight to Christ, and to se
him saluacion and all our felicitie.

M. If faith then be required in the
stratiō of them, how are they giue
vs to strengthen vs in the faith, and
sure vs of Gods promises?

The Sacraments be meanes to nouriſh our Faith.

C. It is not ynough that faith be
begonne in vs for a time, but it m
be nourished, and maintained, t
it may grow daily, and be incre
vs. For the nourishment, strength
creaſe thereof, God hath giuen vs t
craments, the which thing Saint P
clareth, saying, that the vse of the

ſeale the promiſes of God in our hearts. *Rom. 4.*

. But is not this a token of infidelitie, when we do not beleue the promiſes of God, vnles they be confirmed vnto vs by ſome viſible ſigne, as an aide ioyned vnto them?

. It is a token of a weake faith, and yet the faith of all the children of God is ſuche notwithſtanding they ceaſe not therefore to be faithful, albeit they haue not as yet atteined vnto the perfection thereof For ſo long as we liue in this world, there abideth cõtinually certeine remnãts of vnbelefe in our fleſh: & therefore we muſt endeuour by all meanes cõtinually to profit and increaſe in faith. *Godschildeth are not fully perfect in this lyfe.*

48. Sonday.

How many Sacraments be there in the Church of Chriſt? *How many Sacramentes there be.*

There be but two which be commune vnto all men, and which Chriſt him ſelf ordeined for the faithful.

What be they?

Baptiſme and the holy ſupper. *Of Baptiſme.*

In what pointes do they agre, & wherein differ they, the one from the other?

Baptiſme is vnto vs an entrie into the Churche: for it witneſſeth vnto vs, that where as we were before ſtrangers from God, he doeth now receiue vs into his familie. The ſupper of the Lord is a teſtimonie vnto vs, that God wil nouriſh & refreſh vs with foode, euen as a good maiſter of an houſe ſtudieth to ſuſteine and fede ſuche as be of his houſholde.

To the end that we may vnderſtand them bothe ſo muche the better, let vs conſider them aparte one after another. *The ſignification of Baptiſme.*

Firſt what is the ſignificatiõ of Baptiſme? It ſtandeth in two pointes: firſt, our

Rom.6. Ephes.5.

Lord repreſenteth vnto vs herein, the miſsion of our ſinnes: ſecondly, our generation.

49. Sonday. *The myſterie of the water in baptiſme.*

M. What ſimilitude hath water with ſe things, that it may repreſent the
C. Firſt the remiſsion of ſinnes is a of waſhing, whereby our ſoules are ſed from their filthynes, euen as the of our bodie is waſhed away with ter.
M. What ſaiſt thou of regeneration?
C. Becauſe the beginning of our re ration ſtandeth in the mortificatio nature, and the end that we be new creatures through the Spi God, therefore the water is pow the head, to ſignifie that we are buryed and that in ſuche ſorte, th ryſing againe into a new lyf is the all figured, in that, that the pow the water is but a thing of a very continuance, and not ordeined ſhulde be drowned thereby.

Wherefore the water is powred vpon the head.

The water doth not cleanſe vs, but the blood of Chriſt onely. 1. Ioh.1. 2. Peter.1.

M. Thou meaneſt not that the wat waſhing of our ſoules.
C. No: for that belongeth to the bl our Sauiour Chriſt alone, whi ſhed that all our filth might be away, & that we might be count and without ſpotte, euen befo the which thing then taketh eff what tyme our conſciences be ſ therewith by Gods holy Sprite, Sacrament doth teſtifie and de vnto vs.

The water is not a bare ſigne.

M. Meaneſt thou then that the wa deth in none other ſtead vnto a figure?
C. It is ſuche a figure as hathe the

ioyned vnto it: for God kepeth his promise and deceiueth no man: wherefore it is certeine, that remission of sinnes, & newnes of lyfe is offred vnto vs in Baptisme, and that we receiue the same there.

The promise is ioyned vnto it.

Is this grace receiued indifferently of all men?

No: for diuers through their wickednes, cause it to stand them in no stead: neuertheles the Sacrament loseth not his propertie, albeit that none fele the comfort thereof, but onely the faithful.

What thing is that, whereby our regeneracion is wroght in vs?

By the death and resurrection of our Sauiour Christ: for his death standeth in his stead vnto vs, that by it our olde Adam is crucified and our sinfull nature is, as it were, buryed, so that it beareth no more rule in vs. As touching the newnes of life, which is to be obedient to Gods wil, that we obteine by his resurrection.

Whereby we are renewed in Sprite.

How do we obteine this grace in Baptisme?

Because we are there clothed with Christ and indued with his holy Spirit, if be that we make not our selues vnworthie of his promises, which be there giuen vnto vs.

As touching our parte, what is the right vse of Baptisme?

The right vse thereof standeth in faith and repentance: that is, in that we be sure that we haue our consciences clensed in the bloode of Christ: and in that we bothe fele in our selues, and make it knowen to others by our workes, that his Spirit abideth in vs, to mortifie our

Wherein the right vsing of Baptisme standeth.

affections, and ſo to make vs readie
the wil of God.

50. Sonday. M. Seing all this is required in the
vſing of Baptiſme, how is it that
children be baptized?

The Baptiſme of infantes. C. I did not meane that faith and re
tance ought alwayes to go befor
miniſtracion of this Sacrament: for
is onely requiſite in them that be of
and diſcretion, ſo that it is ſufficie
the litle children thewe forthe the
tes of Baptiſme, when they are co
ſufficient age to know it.

M. How wilt thou proue, that there
inconuenience in this doing?

Deut.10. 30. Ier.4. C. For in like maner circumciſion
Sacrament of repentance, as Moſe
the Prophetes do witneſſe, and alſo

Rom.4. crament of faith, as ſainct Paul tea
and yet God dit not debarre litle
dren from the receiuing of the ſam

M. No, but art thou able to proue ſuf
tly, that there is as good reaſone
they ſhulde be receiued to Baptiſm
that the other ſhulde be circumciſed

C. Yea: for the ſame promiſes which
did make in tyme paſt to his peop
Iſrael, are now extended vnto all co
of the worlde.

The promiſes which were made to the Iewes onely, are now offred to all men. M. And followeth it therefore, tha
muſt vſe alſo the ſigne?

C. Yea, if we wil conſider the thing
ctually: for Chriſt hath not made
takers of that grace, which belong
tyme paſt to the children of Iſrael,
intent he wolde in vs diminiſh or o
re it, but rather to ſhewe forthe his
nes more euidently & in greater a
dance.

M.

M. Doſt thou count then, that if we did denie Baptiſme to lytle children, the grace of God ſhulde be diminiſhed by the comming of Chriſt?

C. Yea ſurely: for we ſhulde be by that meanes deſtitute of the expreſſe ſigne of Gods bountifull mercie towardes our children, the which thing they that were vnder the Lawe had: and in verie dede this thing ſerueth highly to our comforte, and to the ſtabliſhing of the promiſe, which hath bene made vnto vs frō the beginning.

M. Thy mynde is then, that foraſmuche as it pleaſed God in olde tyme to declare him ſelfe to be the Sauiour, yea, of lytle childrē, and that he thought it alſo good to ſeale his fauorable promiſe in their bodies by an outwarde Sacrament, that therefore it is very good reaſon, that there be no leſſe tokens of aſſurance after Chriſts comming, ſince the ſelf ſame promiſe cōtinueth ſtil, and is more openly vttered, aſwel by worde as dede.

C. Yea: and moreouer it ſemeth a thing worthy of notable reprehenſion, if men wolde do ſo muche wrong vnto children, as to denie them the ſigne, whiche is a thing of leſſe price, ſince the vertue and ſubſtance of Baptiſme belongeth vnto them, whiche is of muche higher eſtimacion.

M. For what conſideration ought we to baptize litle children?

To what purpoſe children are Baptiſed.

C. In token that they are inheritors of the bleſsing of God, whiche is promiſed to the ſede of the faithful, that when they come to age, they ſhulde be inſtructed what the meaning of Baptiſme is,

to profite them ſelues thereby.

Sr. Sōday. M. Let vs now ſpeake of the ſupper; firſt what is the ſignification thereof?

Of the Lords Suppor.

C. Our Lord did ordeine it to put vs in aſſurance, that by the diſtribucion of his bodie and blood, our ſoules are nourished in the hope of life euerlaſting.

M. Why is it that our Lord repreſenteth vnto vs his bodie by the bread, and his blood by the wine?

Chriſt offereth to vs his bodie by the bread, and his blood by the wine.

C. To ſignifie vnto vs, that what profite the bread hathe towardes our bodies, that is, to feed and ſuſteine them in this tranſitorie life, the ſelf ſame profite alſo his bodie hathe touching our ſoules, that is, to nouriſh them ſpiritually. And in like maner as the wine doeth ſtrengthen, comfort and reioyce man, euen ſo his blood is our ful ioye, our comfort and ſpiritual ſtrength.

M. Doeſt thou meane, that we muſt be made partakers of the bodie and blood of the Lord?

The onely ſtaye of our truſt.

C. I meane ſo: for ſince the whole truſt and aſſurance of our ſaluacion doeth conſiſt in the obedience which he hath performed vnto God his Father (in that it is of God doeth accept & take it as if it were ours) we muſt firſt poſſeſſe him, ſo that his benefites do not belong vnto vs vntil he haue firſt giuē him ſelf vnto vs.

M. Why? did not Chriſt giue him ſelf vnto vs what time he gaue him ſelf to be crucified, that thereby we might be brought into the fauour of God his Father, and be deliuered from damnacion?

C. Yes: but that doeth not ſuffice vnleſſe we do receiue him with all, in ſuche ſorte as we may fele in our conſciences

frute & efficacie of his death & paſsion.

Q. Is not faith the readie meanes to receiue Chriſt by?

A. No doubte: and not onely in that we beleue that he dyed and roſe againe to deliuer vs from euerlaſting death, and to procure vs alſo euerlaſting life, but alſo by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together. *After what ſorte we receiue Chriſt.*

Q. Haue we Chriſt ioyned vnto vs by none other meanes then by his Supper? 52. Sõday.

A. Yes: for we receiue Chriſt with the fruicio of his benefites, by the preaching of the Goſpel, as S. Paul witneſſeth, in that that our Lord Ieſus doth promiſe vs therein, that we are bone of his bones, and fleſh of his fleſh: and againe, that he is the bread of life, which came downe from heauen to nouriſhe our ſoules: and in an other place, that we are one with him, euen as he him ſelfe is one with his father, and ſuche like. 1. Cor. 1. *Ephe.* 5. *Ioh.* 6. *Iohn.* 17.

Q. What is there more to be had in the Sacrament? or to what vſe doth it ſerue vs beſides?

A. This is the difference, that this our ioyning togeather is more euidently, and plenteouſly ſet foorth vnto vs: for although our Sauiour Chriſt be in verie dede exhibited vnto vs, both by Baptiſme, and by the preaching of his worde, yet that is but in a parte, as it were, and not fully.

Q. What is it then briefly, that we haue by this ſigne of bread?

A. That the bodie of our Lord Ieſus for

What doth the signe of bread teache vs.

so muche as it was once offred vp in sacrifice, to bring vs into Gods fa is now giuen vnto vs, to assure we are partakers of his reconcilia

M. And what haue we by the sig wyne.

C. It assureth vs that as our Lord did shed his blood once on the cro a full price and satisfaction of all o nes, euen so he now giueth it vn soule to drinke, whereby we shul doubte to receiue the frute and be thereof.

What is signified vnto vs by the wyne.

M. By these thyne answers I gathe the Lords Supper doeth direct v death and passion of our Sauiour to the intent we may be partakers vertue thereof.

The Lords Supper is not a sacrifice propiciatorie.

C. It doeth so: for euen then the and euerlasting sacrifice was offe for our redempcion. Wherefore th maineth now nothing els, but t shulde haue the frutes thereof.

Christ alone is the euerlasting bishop. Heb. 5. Matt. 26.

M. The Supper then, was it not or to offer vp the bodie and blood Sauiour to God his Father?

C. No: for there is none, but he alon whome that office belongeth, muche as he is the euerlasting Sa but the charge that he hathe giue vs, is that we do receiue his bod not offre it.

53. Sõday.

M. Wherefore be there two signe tute?

The ordeining of two signes was for our weaknes.

C. Our Lord did that to helpe firmitie, signifying that he is as drinke as the meat of our soule, end we might be content to s nourishment fully and wholly

and no where els.

I. Doeth the seconde signe which is the cup, belong indifferently vnto all men?

. Yea and that by the commandement of our Sauiour Christ, contrary whereunto we may in no wise do.

. Receiue we in the Supper, onely the tokens of the things afore rehearsed? ether are they effectually indede there giuen vnto vs?

For so muche as our Sauiour Christ is the trueth it selfe, it is most certeine, that the promises which he made at his Supper, be there in dede accomplished, and that whiche is figured by the signes, is truely performed: so then according as he there made promise, and as the signes do represent, there is no doute, but he maketh vs partakers of his verie substance, to make vs also to growe into one life with him.

How may this be done, seing the bodie of our Sauiour Christ is in heauen, and we are here as pilgrimes on the earth?

How we receiue Christ in the Supper.

Verely it cõmeth to passe by the wonderous and vnsearchable working of his sprite, who ioyneth easely together thinges being farre a sundre in place.

Then his bodie is not presently included in the bread, nether his blood contained within the cup.

No, but cleane contrarywise: if we wil haue the substance of the Sacrament, we must lyft vp our hearts into heauen, where our Sauiour Christ is in the glorie of his father, from whence we haue sure hope, that he wil come for our redemption: and therefore we may not search

What is to be done if we wil receiue the substance of the Sacramentes.

him in theſe corruptible elementes.

M. So then thy Iudgement is, that ſ
be two things in this Sacrament:
ſubſtance of bread and wyne, which
ſee with the eye, touche with our h
and taſte with our mouth: & alſo Ch
by whom our ſoules are inwardely
riſhed.

Pledges of our reſurrection.

C. You ſay trueth: and in ſuche ſ
that we haue therewith all a ſure t
and as it were a pledge of the ry
againe of our bodies, in ſo muche as t
are already made partakers of the ſ
of life.

M. How ought this Sacrament to be v

54. Sonday. 1. Cor. 11.

C. S. Paul teacheth the right maner of
vſing thereof: which is, that euerie
examine him ſelfe before that he c
vnto it.

M. Wherein ought a man to examine
ſelf?

C. He muſte conſider whether he
true membre of Chriſt.

The ſure tokens of a true Chriſtian.

M. Whereby may a man haue ſure kn
ledge thereof?

C. If he haue true faith and repentan
and do loue his neighbour with an
fained loue, not keping in his heart
rancour, hatred or debate.

M. But is it requiſite to haue a perfect f
and perfect loue.

C. We muſt nedes haue both ſound,
and not counterfaited: but to ſpeak
ſuche a perfection, as vnto whiche
thing cā be added, it can not be fou
man: alſo this Supper had bene a
ordeined in vaine, if none were
to come to it, vnles he were throu
perfect.

M.

Q. By this saying our imperfection doeth no whit hinder vs from comming thereunto?

A. Rather contrariwise, it should stand vs in no stead, if we were not vnperfect: for it is as an helpe and succour against our infirmitie.

Q. Do these two Sacramentes serue to none other end, but to supporte and beare vp our imperfection?

A. Yes, they are also signes and badges of our profession, that is to say, by them we protest openly that we are the people of God and make open profession of our Christen religion.

Q. What shal we then iudge of him that refuseth to vse them?

A. We ought not to count him a Christen man: for in so doing he refuseth to confesse him selfe to be a Christian, & what is that els, but as it were couertly to refuse Christ?

Q. Is it ynough to receiue them bothe once onely in our life time?

A. Baptisme was ordeined to be receiued but once: wherefore it is not lawful to be baptized againe: but it is otherwise to be thought of the Supper.

How it is that we receiue the Supper oft times though we may be but once baptized.

Q. What is the reason thereof?

A. By Baptisme God doeth bring and receiue vs into his Churche: and when he hath once receiued vs, he declareth also to vs by the Supper, that he wil feed vs continually.

55. Sonday.

To whom the mini-

Q. To whome belongeth the ministration of Baptisme, and of the Lords Supper?

A. Vnto them, who haue the charge to preache openly in the Churche, for the

ſtration of the Sacraments do belong.

preaching of Gods wordes, and the ſtratiō of the Sacramētes be things ly belonging to one kinde of office.

M. Is there not a profe to be brou this out of the Scripture?

Matt. 28.

C. Our Lord giueth ſpecial charge Apoſtles, aſwel to baptize as to pr and as touching the Supper, he g them iniunction to folowe his exa now he did the parte of a Miniſt that he gaue it to others.

M. The Paſtors, who be the Miniſt the Sacramentes, ought they to re indifferently euerie perſone that meth?

Who ought to be ſhut out from the Supper.

C. As touching Baptiſme, foraſmu there be none in our time baptize litle children, there ought to be no vſed: but as concerning the Supp Miniſter muſt refuſe to giue it to that be vtterly vnworthie.

M. Wherefore?

C. Becauſe that otherwiſe the Sup the Lord ſhulde be defiled and d nored.

M. But yet our Lord admitted Iud the holie Supper, notwithſtandi wickednes

C. Yea: for his wickednes was hid: and albeit our Lord knewe it wel, yet was it not notorious & k vnto men.

Wherefore Iudas was admitted.

M. What ſay is to be vſed then to the hypocrites?

C. The Miniſter ought not to excl ſhut them out as vnworthie, but h tary vntil it ſhal pleaſe God to their cloſe wickednes know en.

M. What if he him ſelf knowe, o

priuelie aduertiſed of any ſuche?

That is not a ſufficient cauſe for him to denie them the Supper, vnles he haue the thing tried by ſufficiēt profe, & therewith the iudgement of the Church.

It is then mete to haue a politicke ordre touching this matter.

What els? If the Congregation be wel ordered, there muſte be certeine appointed to watche, and take diligent hede for ſuche open crimes as may be committed: and they having autoritie ought in the name of the whole Church to inhibite ſuche as be by no meanes mete, whether can be partakers thereof without the diſonor of God, and the offenſe of the faithful.

The end of the inſtruction of children in the faith.

THE MANER

to examine children before they be admitted to the Supper of the Lord.

The Miniſter.

Whome doeſt thou beleue?

The Childe.

I beleue in God the Father, and in Ieſus Chriſt his Sonne, and in the holie Ghoſt, & loke to be ſaued by none other meanes.

The Father, the Sōne, & the holie Ghoſt they any more then one God?

No, although they be diſtinct in per-

ſones.

M. What is the effect of thy faith?

C. That God the Father of our L
ſus Chriſt,(and ſo by him of vs al
beginning and principal cauſe
things,the which he gouerneth i
ſorte,that nothing can be done
his ordinance,and prouidence. N
Ieſus Chriſt his Sonne came do
this worlde,and accompliſhed all
which were neceſſarie for our ſal
and aſcended into heauen, where
teth at the right hand of the Fath
is,that he hath all power in hea
in earth,& ſhal come againe from
ce to iudge the whole worlde. F
more that the holy Ghoſt is ver
becauſe he is the vertue and po
God and printeth in our hearts
miſes made vnto vs in Ieſus Chr
finally that the Church is ſanctifi
deliuered from their ſinnes thro
mercies of God,and ſhall after
riſe againe to life euerlaſting.

M. Muſte we ſerue God accordi
hath commanded? or els as me
tions teache vs?

C. We muſt ſerue him as he hath
vs by his worde and commande
and not according to the com
ments of men:

M. Canſt thou kepe Gods com
ments of thy ſelf?

C. No verely.

M. Who then doeth kepe and fu
in thee?

C. The holie Goſt.

M. When God then giueth thee
Ghoſt,canſt thou perfectly obſe

. No, not ſo.

Why? God doeth curſe and reiect all ſuche as do not in euerie point fulfil his commandements.

. It is true.

. By what meanes then ſhalt thou be ſaued, and deliuered from the curſe of God?

. By the death and paſſion of our Lord Ieſus Chriſt.

. How ſo?

For becauſe that by his death he hath reſtored vs to life, and reconciled vs to God his Father.

. To whome doeſt thou make thy prayers?

I pray to God in the name of oure Lorde Ieſus Chriſte our Aduocate and Mediator, referring all my prayers to that ſcope, whyche Chriſt our Sauiour hath left vs as a moſte ſufficient and abſolute rule.

How many Sacramentes are there in Chriſts Church?

Two: Baptiſme, and the Lords Supper.

What is ment by Baptiſme?

Firſt it ſignifieth that we haue forgiueneſs of our ſinnes by the blood of Chriſt. Secondly it ſetteth before our eyes our regeneration or new ſpiritual birth.

What ſignifieth the Supper of the Lord?

That by the ſpiritual eating and drinking of the bodie and blood of oure Lord Ieſus Chriſt, our ſoules are nouriſhed vnto life euerlaſting.

What do the bread and wine repreſent in the Lords Supper?

That as our bodies are nouriſhed therewith, ſo our ſoules are ſuſteined, and

nouriſhed with the vertue of C
bodie and blood: not that they are
ſed in the bread and wine, but we
ſeke Chriſt in heauen in the glo
God his Father.

M. By what meanes may we attein
him there?

C. By faith, which Gods Spirit work
our hearts, aſſuring vs of Gods pr
made to vs in his holie Goſpel.

The End.

A FORME OF Prayers to be vſed in priuate houſes euerie morning, and euening.

Morning prayer.

ALmightie God, and moſte merciful Father, we do not 1 preſent our ſelues here before thy Maieſtie, truſting in our owne merites or worthines, but in thy manifolde mercies, which haſt promiſed to heare our prayers and 2 graunt our requeſtes, which we shal make to thee in the Name of thy beloued ſonne Ieſus Chriſt our Lord, who hath alſo commãded vs to aſſemble our ſelues together in his 3 Name, with ful aſſurance that thou wil not onely be among vs, but alſo be our 4 Mediator, and Aduocate towardes thy Maieſtie, that we may 5 obteine all things which ſhall ſeme expedient to thy godly wil, for our neceſsities. Therefore we beſech thee, moſte merciſull Father, to turne thy louing countenãce towardes vs, and 6 impute not vnto vs our manifolde ſinnes and offenſes, whereby we iuſtly deſerue thy wrath and ſharpe puniſhment: but rather receiue vs to thy mercie for Ieſus Chriſt ſake accepting his death & paſſion as a iuſte recõpenſe for all our offenſes, in whome onely thou art pleaſed, and through whom thou canſt not be offended with vs. And ſeing that of thy great mercie we haue quietlie paſſed this night, graunt, ô heauenlie Father, that we maye ſpende this day wholly in thy ſeruice, ſo

1. *Dan. 9. c.*
2. *Ioh. 16. c.*
3. *Mat. 18. c.*
4. *1. Tim. 2. b*
5. *1. Ioh. 3. d.*
6. *Pſal. 32. a.*
1. *1. Ioh. 2. c.*

that all our 2 thoughts, wordes and
2 Col.3.c. may redounde to the glorie of thy
and good emſample to all men: who
our good workes, may glorifie the
heauenly Father. And foraſmuche as
mere fauour and loue thou haſt not
3 created vs to thine owne 3 ſimilitude
Gen.1.d. likenes, but alſo haſt choſen vs to be
with thy deare Sonne Ieſus Chriſt, to
immortal kingdom which thou prep
for vs before the beginning of the w
4 we beſech thee to 4 increaſe our fai
Luk.17.a. knowledge, and to lighten our heart
thine holie Spirit, that we may
meane time liue in godlie conuerſat
1 integritie of life, knowing that 1 idol
Gal.5.d. adulterers, couetous men, contentio
ſones, drunkardes, gluttons and ſuch
ſhal not inherit the kingdome of G

(.) And becauſe thou haſte co
ded vs to pray one for another, we
onely make requeſt, ô Lord, for our
and them that thou haſt already ca
the true vnderſtanding of thine he
2 wil, but for all people and 2 nations
Act.10.c. worlde, who as they knowe by thy
1.Tim.2.a derful workes, that thou art God o
ſo they may be inſtructed by thine
Spirit, to beleue in thee theyr one
uiour and Redemer. But foraſmuch
3 can not 3 beleue except they heare
3.Rom.10 not heare, but by preaching, and n
preache except they be ſent, there
Lord, raiſe vp faithfull diſtributers
myſteries, who ſetting aparte all w
reſpectes, may bothe in their life
&rine onelye ſeke thy glorie. Co
4 confounde 4 Satan, Antichriſt
Rom.16.c hirelings and papiſtes, whome th

ready caſte of into a reprobate ſenſe, that
ey may not by ſectes, ſchiſmes, hereſies
d errors diſquiet thy litle flocke. And
cauſe, ô Lord, we be fallē into the latter
yes, and 1 dāgerous times wherein igno-
nce hath gotten the vpper hand, and Sa-
n with his miniſters ſeke by all meanes
quenche the light of thy Goſpel, we be-
che thee to mainteine thy cauſe againſt
oſe 2 rauening wolues, and ſtrengthen
thy ſeruants whome they kepe in pri-
n and bondage. Let not thy long ſuffe-
g be an occaſion ether to increaſe theyr
rannie, or to diſcourage thy children, ne-
er yet let our ſinnes & wickednes be an
nderance to thy mercies, but with ſpede,
Lord, conſider the great miſeries, and
lictions of thy poore Church whiche in
ndrie places by the rage of enemies is
euouſly tormented: and this we cōfeſſe,
Lord, to come moſte iuſtely for our ſin-
s, which (notwithſtanding thy manifolde
nefites, whereby thou doeſt daily allure
o loue thee, & thy ſharpe threatnings,
ereby we haue occaſion to feare thee,
l ſpedely to repent) yet continue in our
ne wickednes and fele not our hearts
touched with the diſpleaſure of our ſin-
as we ought to do. Therefore, ô Lord,
at in vs new hearts, that with feruent
ndes we may bewaile our manifolde
nes, and earneſtly repent vs for our for-
r wickednes and vngodlie behauiour
wardes thee: and where as we can not of
r ſelues purchaſe thy pardon, yet we
mbly beſeech thee for Ieſus Chriſts ſake,
ſhewe thy mercies vpon vs, and receiue
graine to thy fauour. Grant vs, deare
ther, theſe our requeſtes, and all other

1 2. Tim. 3. a

2 Mar. 7. c.

3 Rom. 7. d. 1. Cor. 3. Luk. 17. c.

things neceſſarie for vs and thy
Church, according to thy promiſe i
Chriſt our Lord: In whoſe Name we
thee, as he hath taught vs, ſaying, O
ther, &c.

¶ A prayer to be ſaid before meales.

Pſal. 104. ALl things depend vpon thy p
dence, ô Lord, to receiue at
hands due ſuſtenance in tim
uenient. Thou giueſt to the
they gather it: thou openeſt thine
and they are ſatiſfied with all good

O heauenlie Father, whiche
fountaine and full treaſure of all g
we beſech thee to ſhewe thy merci
vs thy children, and ſanctifie theſe
1. Tim. 4. which we receiue of thy merciful li
tie granting vs grace to vſe them
Tit. 2. c. and purely according to thy bleſſed
that hereby we may acknowledge
be the autor & giuer of all good thin
aboue all, that we may remēbre cōti
Ioh. 6. c. d to ſeeke the ; ſpiritual foode of thy
wherewith our ſoules may be nou
euerlaſtingly, through our Sauiour
who is the true bread of life, whic
Ioh. 6 c. downe frō heauē of whome whoſoe
teth, ſhal liue for euer. & reigne wi
in glorie, worlde without end. So b

¶ A thankes giuing after meale

Pſal. 117. LEt all nations magnifie the L
al people reioyce in praiſing
telling his great mercies. For

erlie kindenes is plētifulli ſhewed foorth
oon vs, and the trueth of his promiſe in-
ureth for euer.

We render 1 thankes vnto thee, ô Lord 1
od, for the manifold benefites, whiche we Col. 3 c.
ontinually receiue at thy bountiful hand,
ot onely for that it hathe pleaſed thee to
ed vs in this preſent life, giuing vnto vs
l! things neceſſarie for the ſame, but eſpe-
ially becauſe thou haſt of thy free mer-
ies 2 facioned vs a newe, into an aſſured 2
ope of a farre better life, the w hiche thou Rom. 8. c.
aſt 3 declared vnto vs by thine holie Goſ Tit. 3. b.
el. Therefore we humbly beſeche thee, ô 3
eauenlie Father, that thou wilt not ſuffer 2. Tim. 1. b
ur affections to be ſo 4 intangled or roo- 4
ed in theſe earthlie and corruptible things 1. Ioh. 2. c.
ut that we may alwayes haue our mindes 5
ire&ed to thee on 5 high, continuallye 1. Tim. 2. b
atching for the 6 comming of our Lord 6
nd Sauiour Chriſt 7 what time he ſhal ap- 1. Cor. 1. b.
eare for our ful redemption To whome 7
ith thee & the holie Ghoſt, be all honour Rom 8. d.
nd glorie, for euer and euer, So be it.

Another thankes giuing before meate.

ETernal and euerlaſting God, Father 1
of our Lord Ieſus Chriſt, who of thy
moſte ſingular loue, which thou bea-
reſt to mākinde, haſt appointed to his
ſuſtenāce, not onely the frutes of the earth
but alſo the foules of the ayre and beaſtes
of the earth, & fiſhes of the ſea, & haſt com-
manded thy beneſites to be receiued, as frō
hine handes with tankeſgiuing, aſſuring Tit 1.
hy children by the mouth of thine Apo- Act. 10.

ſile, that to the cleane all things are c
as the creatures, which be ſanctified
word, and by prayer: graunt vnto vs
derately to vſe theſe thy giftes prefe
the bodies being refreſhed, the ſoule
be more able to procede in al good w
to thee praiſe of thine holy Name, th
Ieſus Chriſt our Lord, So be it. Our F
which art &c.

¶ Another.

Pſal. 104. THe eyes of all things do loke v
truſt in thee, ô Lord: thou giueſ
meate in due ſeaſon: thou o
thine hand and filleſt with thy
ſings euerie liuing creature: good
bleſſe vs and the giftes whiche we r
of thy large liberalitie through Ieſus
our Lord, So be it. Our Father, &c.

¶ A nother thankeſgiuing after meat.

GLorie, praiſe & honor be vnto
moſte merciful and omnipoten
ther, who of thine infinite goo
haſt created mã to thine owne
ge & ſimilitude, who alſo haſt fed, &
feedeſt of thy moſt bountiful hãd al
creatures, graunt vnto vs, that as the
nouriſhed theſe our mortal bodies
corporall foode, ſo thou woldeſt rep
our ſoules with the perfect knowle
the liuelie word of thy beloued Son
ſus, to whome be praiſe glorie and h
for euer, So be it.

God ſaue the Churche vniuerſa

comfort them, that be comfortles: Lord, increase our faith: ô Lord, for Christ thy Sonnes sake, be mercifull to the commune wealths: where thy Gospel is truely preached, & harbour graunted to the afflicted mẽbres of Christs bodie: & illuminate, according to thy good pleasure, all nations with the brightnes of thy worde, So be it.

¶ Another.

THe God of glorie and peace, who hath created, redemed & presently fedde vs be blessed for euer, So be it.

The God of all power, who hath called from death that great Pastor of the shepe, our Lord Iesus, comfort and defende the flocke which he hath redemed by the blood of the eternal Testamẽt: increase the nombre of true Preachers: represse the rage of obstinate tyrants: mitigate and lighten the hearts of the ignorãt: releue the paines of such as be afflicted, but especially of those that suffre for the testimonie of his trueth: and finally confounde Satan by the power of our Lord Iesus Christ. So be it.

¶ Euening prayers.

O Lord God, Father euerlasting & ful of pitie, we acknowledge & confesse, that we be not 1 worthie to lift vp our eyes to heauen, muche lesse 1 *Luk.* 15 2. to present our selues before thy Maiestie 18. with confidence that thou wilt heare our prayers & graunt our requestes, if we conder our owne deserunings. For our consciẽces do accuse vs, and our sinnes witnesse gainst vs, and we knowe that thou art an right iudge, whiche doest not iustifie the

sinners & wicked men, but 2 punishe
Exod.2.a. faultes of all suche as transgresse thy
mandemẽts. Yet most merciful Father
3 ce it hath pleased thee to 3 cõmande
Psal.50.c. call on thee in all our troubles and a
sities, promising euen then to help vs,
we feele our selues, as it were, swalow
of death and 4 desperation, we vtter
4 nounce all worldlie confidence, and
Psal.18.a. thy souereigne bountie, as our onelie
and refuge, beseching thee not to ca
5 remembrance our manifolde sinne
5 wickednes, whereby we continually
Psal.79.b uoke thy wrath and indignation ag
vs: nether our negligence and vnkinde
whiche haue nether worthelye este
nor in our liues sufficiently expresse
swete comfort of thy Gospel reueiled
vs: but rather to accept the obedience
death of thy Sonne Iesus Christ, wh
offerring vp his bodie in 1 sacrifice
1 for all, hath made a sufficient recomp
Heb.9.10. for all our sinnes. Haue mercy ther
vpon vs, ô Lord, and forgiue vs our 2 o
2 ces. Teach vs by thine holie Spirit, tha
Psal.19.d may rightly weigh then, and earnestly
pent for the same: and so muche the ra
ô Lord, because that the 3 reprobate
3 suche as thou haste forsaken, can not
Psal.58.a se thee, nor call vpon thy Name, bu
4 4 repenting heart, the sorowful minde,
Psal.5.c conscience oppressed, 5 hungring and
5 sting for thy grace, shal euer set foorth
Psa.107.a praise and glorie. And albeit we be
6 6 wormes and dust, yet thou art our C
Psal.22.a tor, and we be the worke of thine ha
7 yea, thou art our 7 Father and we
2 Cor.5.b children: thou art our shepherd an
thy flocke: thou art our redem

we thy people whom thou haſte bought: thou art our God, & we thine inheritãce. 1 Correct vs not therefore in thine angre, ô Lord, nether according to our deſertes puniſh vs, but mercifully chaſtiſe vs with a fatherlie affection: that all the worlde may knowe, that at what 2 time ſo euer a ſinner doeth repent him of his ſinne frõ the bottome of his heart, thou wilt put away his wickednes out of thy remembrance, as thou haſt promiſed by thine holie Prophet.

(.) Finally, foraſmuche as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordeined him the day to trauel: graunt, ô deare Father, that we may ſo take our bodelie reſt, that our ſoules may continually 3 watche for the time that our Lord Ieſus Chriſt ſhal appeare for our deliuerance out of this mortal life, and in the meane ſeaſon that we, not ouercome by any 4 fantaſies, dreames, or other tentations, may fully ſet our mindes vpon thee, loue thee, feare thee, and reſt in thee: furthermore that our ſlepe be not 1 exceſsiue or ouermuche after the inſaciable deſires of our fleſh: but onely ſufficient to content our weake nature, that we may be better diſpoſed to liue in all godlie conuerſation to the glorie of thine holie Name, and profit of our brethren, So be it.

1 *Iere.10.b* *Pſal.6.a*

2 *Ezek.18.d*

This marke directeth vs to that parte of the morning prayer, that is for increaſe of the Goſpel, which alſo may be ſaid here as time ſerueth.

3 *Luk.12.c.*

4 *Mat.6.b.*

1 *Luk.22.c.*

A PRAYER MADE at the firſt aſſemblie of the Engliſh Church at Geneua, when the confeſſion of faith, and whole orders were there red and approued.

O Lord God almightie, and
moſte merciful, there is 2 non
2 thee in heauen nor in earth,
1.Kin.8.c. worke ſt all things for the gl
thy Name, and the comfort of thine
thou dideſt once make man ruler o
3 thy creatures, and 3 placed him in th
Ge.1.d.2.b den of all pleaſures, but how ſone, al
4 he in his felicitie 4 forget thy goo
Gen.3.d Thy people Iſrael alſo in their welt
5 euermore runne 5 aſtray, abuſing thy
Exo.23.6. nifolde mercies, like as all fleſh conti
ly rageth, when it hath gotten liberti
external proſperitie. But ſuche is th
dome adioyned to thy mercies, dear
1 ther, that thou 1 ſeke ſt all meanes poſ
Ezek.18.g to bring thy children to the ſure ſenſ
liuelie feling of thy Fatherlie fauour.
therefore when proſperitie wil not
2 then ſendeſt thou aduerſitie, gracio
Heb.12.a correcting all thy children, whome
Prou.7.a. receiueſt into thine houſholde. Whe
we wretched and miſerable ſinners re
vnto thee moſte humble and heartie
kes, that it hathe pleaſed thee to
home to thy folde by thy Fatherlie
ction at this preſent, where as in our
ſperitie and libertie we did negle
graces offred vnto vs. For the which
gence & manie other greuous ſinnes,
reof we now accuſe our ſelues before
thou mighteſt moſte iuſtely haue gi
3 vp to 3 reprobate mindes, and indurat
Rom.1.d. our hearts, as thou haſt done othe
ſuche is thy goodnes, O Lord, that th
4 meſt 4 to forget all our offences, an
Iſai.4.d. called vs of thy good pleaſure from al
latries into this Citie moſte chriſtianl
formed, to profeſſe thy Name, and to

me I crosse among thy people for thy
neth and Gospels sake: and so to be thy
witnesses with thy Prophetes and Apo-
les, yea, with thy dearly beloued Sonne
esus Christ our head, to whome thou doest
egin here to facion vs like, that in his
glorie we may also be like him when he
al appeare. O Lord God, what 4 are we,
pon whome thou shuldest shewe this
reat mercie? O moste louing Lord, forgiue
our vnthankfulnes, and all our sinnes,
r Iesus Christs sake. O heauenlie Father,
crease thine holie Spirit in vs, to teache
r hearts to crie 5 Abba, deare Father, to
sure vs of our eternal election in Christ,
reueile thy wil more and more to war-
es vs, to confirme vs so in thy trueth that
e may liue and dye therein: and that by
e power of the same Spirit we may bol-
y giue accountes of our faith to all men
ith humblenes & meakenes, that 6 wher
they backebite and sclander vs as euil
ers, they may be ashamed and once
ppe their mouthes, seing our good con-
rsation in Christ Iesus, for whose sake
e beseche thee, ô Lord God, to guide, go-
rne and prosper this our interprise in as-
mbling our brethren to praise thine ho-
e Name: and not onely to be here present
ith vs thy children 1 according to thy
omise, but also mercifully to assist thy
e persecuted people our brethren gathe-
d in all other places, that they and we,
nsenting together in one 2 Spirit and
neth, may (all worldlie respectes set a par-
seke thy onelie honour, and glorie in
our, and their assemblies.

1
Matt.5.a.
2
Luk.24.g.
Actes.1.a
3
1.Ioh.3.a.
4
Psal.8.a.
5
Gala.4.a.
6
1.Pet.3.c.
1
Mat.18.d.
2
Rom.15.

A COMPLAI

of the tyrannie vſed againſ
Sainctes of God, conteyn
confeſſion of our ſinnes,
prayer for the deliuerance
preſeruacion of the Chu
and confuſion of the ene

ETernal and euerlaſting God, F
of our Lord Ieſus Chriſt, who
commanded vs to pray and pro
to heare vs, euen when we do c
the pit of deſperation, the miſeries o
our moſt wicked dayes cõpel vs to
foorthe before thee the cõplaintes
wretched hearts oppreſſed with ſo
Our eyes do beholde, & our eares do
the calamities and oppreſſiõ which n
gue cã expreſſe, nether yet, alas, do ou
hearts rightly conſider the ſame. F
Pſal. 79. heathen are entred into thine inheri
they haue polluted thy Sanctuarie, p
ned and aboliſhed thy bleſſed inſtitu
moſt cruelly murthered and dayly do
ther thy deare children. Thou haſt e
the arme & force of our enemies: tho
expoſed vs to a prey, to ignomini
ſhame before ſuch as perſecute thy t
Their wayes do proſper: they glorie i
cheif, and ſpeake proudly againſt t
nour of thy Name. Thou goeſt not f
as Captaine before our hoſtes. The e
our ſworde, whiche ſometimes was
ſharpe, is nowe blunt, and doeth f
without victorie in battel.

It appeareth to our enemies, ô

thou haſt broken that league, whiche
mercie and goodnes thou haſte made
h thy Churche For the libertie whiche
y haue to kil thy children like ſhepe,
to ſhed their blood, no man reſiſting,
th ſo blinde and puffe them with pride
t they aſhame not to affirme, that thou
rdeſt not our intreating. Thy long ſuf-
g and pacience, maketh them bolde
n crueltie to procede to the blaſphe-
of thy Name. And in the meane ſea-
alas, we do not conſider the heauines
ur ſinnes, whiche long haue deſerued
ine hands not onely theſe temporal
ues, but alſo the tormentes prepared
he inobedient. For we knowing thy
ſed wil, haue not applied our diligence
bey the ſame, But haue folowed, for
moſte parte, the vaine conuerſation of
linde worlde: and therefore in very
ce haſte thou viſited our vnthankful-
But, ô Lord, if thou ſhalt obſerue and
in minde for euer the iniquities of
hildren, then ſhal no fleſh abide, nor *Pſal. 143.*
ued in thy preſence. And therefore
onuicted in our owne conſcience, that
iuſtely we ſuffer, as puniſhed by thine
, do neuertheles call for mercie, ac-
ng to thy promiſe. And firſt we deſire
corrected with the rodde of thy
ren by the whiche we may be broght
erfect hatred of ſinne, and of our ſel-
and therefore, that it wolde pleaſe
, for Chriſt Ieſus thy Sonnes ſake; to
e to vs and thy whole Churche vni-
lly perſecuted, the ſame fauour and
, that ſometymes thou dideſt, when
hief membres of the ſame for anguiſh *Pſal. 2.*
care, were compelled to cry. Why *Actes. 4.*

haue the nacions raged? why ha
people made vprores? and why ha
ces and Kings coiured againſt thine
ted Chriſt Ieſus? Then dideſt thou w
fully aſsiſt and preſerue thy ſmale,
perſed flocke: them dideſt thou burſt
barres and gates of yron: then dide
ſhake the foundations of ſtrong p
then dideſt thou plague the cruel p
ters, and then gaueſt thou ſome tra
tie and reſt, after thoſe raging ſtorme
cruel afflictions.

O Lord, thou remaineſt one for
we haue offended, and are vnwor
any deliuerance: but worthie art t
be a true and conſtant God, and w
is thy deare Sonne Chriſt Ieſus, tha
ſhuldeſt glorifie his Name, and reuen
blaſphemie ſpoken againſt the tru
his Goſpel, whiche is by our adue
damned, as a doctrine deceiuable an
yea, the blood of thy Sonne is trod
der fete, in that the blood of his m
is ſhed for witneſsing of thy truet
therefore, ô Lord, beholde not the
thynes of vs that call for the red
theſe enormities, nether let our in
ctions ſtoppe thy mercies from vs;
holde the face of thine anointed Ch
ſus, and let the equitie of our cauſe
le in thy preſence. Let the blood
Saintes, whiche is ſhed, be openly
ged in the eyes of thy Church, that
men may know the vanitie of thei
ſels, and that thy children may haue
of thine eternal goodnes. And ſet
from that man of ſinne, that Roma
tichriſt, the chief aduerſarie to th
re Sonne, doeth all iniquitie spri

miſchief procede, let it pleaſe thy Fatherlie mercie, more & more to reueile his deceit & tyrannie to the world: open the eyes of Princes and Magiſtrates, that clearly they may ſe howe ſhamefully they haue bene and are abuſed by his deceiuable wayes, howe by him they are compelled moſte cruelly to ſheade the blood of thy Saintes, and by violence refuſe thy newe and eternal Teſtament: that they in deepe conſideration of their grieuous offences may vnfainedly lament their horrible defection from Chriſt Ieſus thy Sonne, from hence foorthe ſtudying to promote his glorie in the dominions committed to their charges that ſo yet once againe may the glorie of thy Goſpel appeare to the world. And ſeing alſo that the chief ſtrength of that odious beaſt conſiſteth in diſſenſion of Princes, let it pleaſe thee, O Father, which haſt claimed to thy ſelfe to be called the God of peace, to vnite and knit in perfect loue the hearts of all thoſe, that loke for the life euerlaſting. Let no craft of Satan moue them to warre one againſt another, nether yet to mainteine by their force and ſtrength that kingdome of darkenes: but rather, that godly they may conſpire (illuminated by thy word) to roote out from among them all ſuperſticion with the mainteiners of the ſame.

Theſe thy graces ô Lord, we vnfainedly deſire to be powred foorthe vpon all realmes and nations, but principally according to that duetie, whiche thou requireſt of vs, we moſte earneſtly require that the hearts of the inhabitans of England and Scotland, whom the malice and craft of Satan and of his ſuppoſtes, of many yeares

haue diſſeuered, may continue in that p
ly vnitie, whiche now of late it hath ple
ſed thee to giue them, being knit toge
in the vnitie of thy worde: open their e
that clearly they may beholde the bo
ge and miſerie, whiche is purpoſed ag
them borke: and giue vnto them wiſde
to auoide the ſame in ſuche ſort, tha
their godlye concorde thy Name ma
glorified and thy diſperſed flocke com
ted and relieued.

The commune welthes, O Lord, w
re thy Goſpell is truely preached, and
bour graunted to the afflicted membe
Chriſts bodie, we commend to thy pr
ction and mercie. Be thou vnto them
fence & buckeler: be a watchman to
walles, and a perpetual ſauegarde to
cities, that the craftie aſſautes of them
mies repulſed by thy power, thy Go
may haue free paſſage from one Na
to another: and let all Preachers and M
ſters of the ſame haue the giftes of t
holie Sprit in ſuche aboundance, as
godly wiſdome ſhall knowe to be e
dient for the perfecte inſtruction of
flocke which thou haſt redemed with
precious blood of thyne onelye and
beloued Sonne Ieſus Chriſt: purge t
hearts from all kinde of ſuperſtition,
ambition and vaine glorie, by whiche
tan continually laboreth to ſtirre v
godly contention: and let them ſo co
in the vnitie of thy trueth, that nethe
eſtimacion, whiche they haue of me
ther the vaine opinions, whiche they
conceiued by their writings, preuail
them againſt the cleare vnderſtandin
thy bleſſed worde.

